ह्रीः

दुर्लभबौद्ध ग्रन्थशोधपत्रिका

Journal of Rare Buddhist Texts Research Project

18

दुर्लभ बौद्ध ग्रन्थ शोध योजना
केन्द्रीय उच्च तिब्बती शिक्षा संस्थान
सारनाथ, वाराणसी
1994

ह्रीः

दुर्लभ बौद्ध ग्रन्थ शोध पत्रिका

18

सम्पादक

एस० रिनपोछे
निदेशक

एस० एस० बहुलकर
योजना निदेशक



दुर्लभ बौद्ध ग्रन्थ शोध योजना
केन्द्रीय उच्च तिब्बती शिक्षा संस्थान
सारनाथ, वाराणसी

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•

प्रद्वेषाविष्टचेताः पटुमतिविभवोऽप्येष विद्वेष्टि लोकः
प्रध्वस्तज्ञानचक्षुर्जनयति न गुणानात्मनोवापरस्य ।
इत्थं सूक्तश्रवणसुरसास्वादमन्दे जनेऽस्मिन्
मन्ये सूक्तव्यसनपरमाः साधवोऽस्मिन्निविष्टाः ।।

—शाक्यबुद्धेः

श्रीशारदाष्टकस्तोत्रम्

[यह स्तोत्र श्री जगन्नाथ उपाध्याय जी के व्यक्तिगत संग्रह से प्राप्त 'अप्रकाशित स्तोत्र-संग्रह' से लिया है, इस संग्रह का विवरण 'धी:' अंक 1, पृष्ठ 42 पर दिया जा चुका है।]

शङ्खेन्दुकुन्दहिमसन्निभचारुदेहां
हंसस्थितां कमलपत्रसुरोचनीयाम्।
दिव्याम्बराभरणभूषितसौम्यरूपां
श्रीशारदां भगवतीं सततं नमामि॥ १॥

संसारसागरमहोदधिमग्नसत्त्व-
सन्तारिणीं सुरनरार्चितपादपद्माम्।
हारार्धहारमणिकुण्डलमण्डिताङ्गीं
श्रीशारदां भगवतीं सततं नमामि॥ २॥

या भारतीति कथिता जननी च लोके
मोहान्धकारभरभग्नकृतां जनानाम्।
संकीर्तिता मुनिभिरस्तसमस्तदोषैः
श्रीशारदां भगवतीं सततं नमामि॥ ३॥

वीणानुवादनरतां स्फटिकाक्षमाला-
संधारिणीं कनकपुस्तकधारिणीं च।
रत्नैः शुभैः सुरुचिरां धृतहस्तपद्मां
श्रीशारदां भगवतीं सततं नमामि॥ ४॥

पूज्या सदैव जननी परिवन्दनीया
देव्या गणा मनसि संपरिमोदनीयाः।
जीवार्थिनः फलभृतो गुणवर्णना च
श्रीशारदां भगवतीं सततं नमामि॥ ५॥

नत्वा भजेज्जगति यो जननीं प्रसिद्धां
कुर्यात् सदा भगवती किल पञ्चसौख्यम्।
सौन्दर्यरूपगुणवित्तसुभोगभाजं
श्रीशारदां भगवतीं सततं नमामि॥ ६॥

पूजोपहारवलिभिः परिपूजनीया
देव्या गणादिकमनोज्ञसुवक्त्रपद्माः ।
यैः पूजिता भगवती किल जाड्यहन्त्री
श्रीशारदां भगवतीं सततं नमामि ॥ ७ ॥

यस्याः प्रसादमवगम्य सुखप्रदाया-
स्त्रैलोक्यनाथ उदितार्कसमप्रभः स्यात् ।
धर्मार्थकामफलदामथ मोक्षदां च
श्रीशारदां भगवतीं सततं नमामि ॥ ८ ॥

॥ श्रीशारदाष्टकस्तोत्रं समाप्तम् ॥

मूलतन्त्रोक्तः पञ्चाकारस्तवः

[यह स्तव 'कालचक्रपूजाविधि' नामक पाण्डुलिपि से लिया गया है, जिसकी छायाप्रति आशा आर्काइव्ज काठमांडू से प्राप्त हुई है। इसमें पूजा के बाद केवल स्तुतिरूप में इसका उल्लेख है, किन्तु कालचक्रतन्त्र टीका विमलप्रभा के पञ्चम पटल में "यथा मूलतन्त्रे पञ्चाकारस्तवे प्रथमवृत्तेन तृतीयवृत्तेन पञ्चमवृत्तेन उक्तम्" कहकर इसके तीन पद्य इसी क्रम से उद्धृत हैं, जो क्रम इसमें दिया गया है। अतः शेष द्वितीय और चतुर्थ पद्य भी इसी के होंगे, इस अनुमान के आधार पर हमने इसे पञ्चाकार-स्तव नाम दे दिया है। वैसे ये पांचों पद्य कालचक्रतन्त्र पञ्चम पटल में श्लोक 244 से 248 के रूप में यथावत् मिलते हैं।]

यस्यान्तं नादिमध्यं स्थितिलयप्रभवं शब्दगन्धौ रसश्च
स्पर्शो रूपं न चित्तं न प्रकृतिपुरुषौ बन्धमोक्षौ न कर्ता।
बीजं न व्यक्तकालं न सकलभुवने दुःखसौख्यस्वभावं
निर्वाणं निर्निमित्तं व्यपगतकरणं निर्गुणं तं नमस्ये ॥ १ ॥

कालं विश्वादिवज्रं पुरुषमनुपमं सर्वगं निष्प्रपञ्चं
कूटस्थं कर्णनासामुखनयनशिरः सर्वतः पाणिपादम्।
भूतान्तं भूतनाथं त्रिभुवनबलधृक् कारणं कारणानां
विद्याढ्यं योगगम्यं परमसुखपदं कालचक्रं नमस्ये ॥ २ ॥

स्रष्टारं शक्तिरूपं तडिदनलनिभं द्वादशादित्यतेजो
ज्ञानं वज्रावभासं परपदगमनं तं विसर्गं नमामि।
शुक्लं त्रैलोक्यनाथं स्रवति शशधरात् संस्थितं लोकमूर्ध्नि
पीयूषं मृत्युनाशं भवभयमथनं बिन्दुरूपं नमामि ॥ ३ ॥

चिन्मात्रं मन्त्ररूपं त्रिदशपरिवृतं दुःखसौख्यस्वभावं
साधूनां शान्तरूपं स्वकृतमनुभवं दारुणं दारुणानाम्।

यो यत्कर्मा विकुर्यात् स्वमनसि विषमं तत्फलं तस्य जातं
लोकेशं विश्वरूपं त्रिभुवनजननं वज्रसत्त्वं नमामि ॥ ४ ॥

एको नैकोऽपि चैकः समविषमसमः सव्यवामाग्रपृष्ठ
ऊर्ध्वाधो वै समन्तात् सितहरितमहाविश्ववर्णैकरूपः ।
ह्रस्वो दीर्घः प्लुतश्चागुण इति सगुणः स्त्री नरश्चानरस्त्री
यः सर्वाधार एकः सुभगवरभगस्ते नमस्ते नमस्ते ॥ ५ ॥

नमः श्रीकालचक्राय शून्यताकरुणात्मने ।
त्रिभवोत्पत्तिक्षयाभावज्ञानज्ञेयैकमूर्तये ॥ ६ ॥

●

दुर्लभ ग्रन्थ परिचय

—जनार्दन पाण्डेय—

[प्रस्तुत अंक में निम्नांकित ग्रन्थों का परिचय दिया गया है—

1. मण्डलाभिषेक:

2. श्रीकालचक्रपूजाविधि:

3. सम्पूर्णचक्रसंवरसमाधि:

4. सञ्चारतन्त्रनिबन्ध:

5. भगवतीस्वेदाम्बुजातन्त्रराज:

6. नानासिद्धोपदेश:, यह लघुग्रन्थ पूर्णरूप से प्रकाशित किया गया है ।]

१. मण्डलाभिषेक:

ग्रन्थ—मण्डलाभिषेक (?)

संख्या—ब वि० 161

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लिपि—नेवारी, **आधार**—ने० कागज, **अपूर्ण** ।

प्रारम्भ

ॐ नम: श्रीमहामण्डलाय

आलिख्य पूर्वकारे(ले) पूर्वदिग्भागे चन्द्राग्रे समस्थाने स्थित्वा सिद्धेश्वरस्थे पा(प्रा)र्थयति—

पश्येयं मण्डलं गुह्यं बुद्धानां कायमुत्तमम् ।
.... सुकृताञ्जलिश्रद्धया ॥

यंकारेण वायुमण्डलं नीलवर्णं धन्वाभं रंकारेण अग्निमण्डलं त्रिकोणज्वालावृतं वंकारेण आपमण्डलं वर्तुलं श्वेतवर्णं घण्टाकृति लंकाराधिष्ठितं लंकारेण पृथ्वीमण्डलं चतुरस्रं पीतवर्णं तदुपरि

वज्र .... चतुर्द्वारं चतुस्तोरणशोभितम् ।
चतु:सूत्रसमायुक्तम् अष्टस्तम्भोपशोभितम् ॥

पञ्चरेखासमाकीर्णं देवता यत्र संस्थिता।
हारार्धहारसंकीर्णं कर्मशिष्यादिशोभिता:(तम्) ॥

दिव्यप्रासादकोणस्थं किङ्किणीजालसंगतान्।
पद्मपत्रादि वित्ताढ्यैर्वज्रप्राकारमण्डितैः ॥

ज्वालामालामहोज्ज्वालं लोकपालादि प्रावृता:।
पीठाष्टौ च(चैव) नद्यौ च एतत्सम्पूर्णमण्डलम् ॥

अन्त

अथवा तिष्ठ क्रोधाशय हूँ : श्रीवज्रकायाय विद्महे विद्याराजाय धीमहि स्वाहा। आवेश। चक्षुस्ते किट्टणेभासे, म त के ने। पञ्चरश्मिकेन। हे वत्स किं किं पश्यसि। शी(सि)त नील पीत रक्त हरित मिश्र। गुरुशतमण्डलयाचना। गाथा—

इत्ययं मण्डलं सम्यग् मया शिष्य: प्रवेशित:।
यथा पुण्यं तथा स्यात्तु देवतानां कुलक्रम: ॥

यादृ[क्] सिद्धिर्भवेद्यस्तु गोत्रे यस्मिश्च भाजने।

पुष्पिका

नहीं है।

विवरण

यह ग्रन्थ आशा आर्काइव्ज काठमांडू से प्राप्त हुआ है। इसमें ग्रन्थ का नाम स्पष्ट नहीं है। मण्डल से सम्बद्ध विषयवस्तु है। इसलिये मण्डलाभिषेक लिखकर ? चिह्न दिया है। अपूर्ण है। गुरु-शिष्य संवाद रूप में इसका यह अंश उपयोगी है—

"विशुद्धिः कथम्, चतुरालं किमर्थम् ? चतुरिन्द्रिय-चतुर्भूतस्वभावम्। पञ्चरेखा किमर्थम् ? पञ्चप्राकाराः पञ्चतथागतस्वभावा:। चत्वरा: कोणा: किमर्थम् ? अष्टशृङ्गाकारम्। हारार्धहारं किमर्थम् ? पञ्चबलैः सह। पञ्चबला कतमा: ? श्रद्धाबल-वीर्यबल-स्मृतिबल-समाधिबल-प्रज्ञाबला इति। चतुर्द्वारं किमर्थम् ? स्मृत्यादि-चतुरुपस्थानविशुद्धयर्थम्। चतुस्तोरणं किमर्थम् ? चत्वारि प्रहाणानि। अष्टौ स्तम्भाः किमर्थम् ? अष्टाङ्गमार्गविशुद्धयर्थम्। सप्ताङ्गानि विशुद्धया पक्षिणी च। पक्षिणी कतमा ? कर्म शीर्षस्थ गुह्यज चामर वितान किङ्किणी

जालसहिता अष्टौ मङ्गलानि चेति। पद्मावली किमर्थम्? अभ्य(भे)द्यज्ञान-प्रकाशनार्थम्। वज्रावली किमर्थम्? अभ्य(भे)द्ये प्राकारार्थम्। ज्वालावली किमर्थम्? सर्वदेवजातिप्रकाशनार्थम्। अष्टपीठं किमर्थम्? अभ्य(भे)द्यपरि-वारार्थम्। एतानि मण्डलदर्शनायतनानि—"

इस प्रकार मण्डल-सामग्री किन-किन भावों के प्रतीक रूप में दर्शाई गई है, यह बताया गया है। आगे कलशादि अभिषेक तथा पूजा के लिये शिष्य द्वारा आत्मनियोजन आदि की विधि बताई है और न्यास आदि का विधान है। ग्रन्थ अपूर्ण है, अतः विशेष उपयोगी विषयवस्तु ज्ञात नहीं हो पाती।

2. श्रीकालचक्रपूजाविधिः

ग्रन्थ—कालचक्रपूजाविधि

ग्रन्थ संख्या—3621

पत्र संख्या—1—23, पंक्ति प्र० प०—16, अक्षर प्र० पं०—34

आधार—ने० का०, **लिपि**—नेवारी, **पूर्ण**।

प्रारम्भ

ॐ नमः श्रीकालचक्राय

सर्वाकृतिर्विमलशून्यमयैकमाता
अद्वैतभावरसपूर्णमयी विभुश्च।
मूर्त्या यया जनयताभिजनं जिनानां
तस्यै नमः सहजयोगविशुद्धशान्त्यै॥

प्रणम्य श्रीगुरुं नाथं जनानां पुण्यवृद्धये।
लिखाम्यहं यथाम्नायं कालचक्रार्चनक्रमम्॥

प्रकृत्य मुखशुद्ध्यर्थं दन्तकाष्ठादि चर्वयेत्।
जलस्नानं ततः कृत्वा धौतवस्त्रं प्रधारयेत्॥

पीतवस्त्रं गृहस्थस्य साचार्यस्य च वज्रिणः।
सेककाले सदा प्रोक्तं देवताऽऽराधनेऽपि तत्॥ इति।

ततो मन्त्रस्नानं कुर्यात्। तथा च—

जलस्नानं भवेदादौ मन्त्रस्नानं ततो भवेत्। इति।

ततो जलपरिशुद्धिं कुर्यात् । तथा च—

स्नानतोये न्यसेन्मन्त्रं ॐकारं क्षाररूपिणम् ।
तेन स्नानं प्रकुर्वीत सौगतं देवतार्चनम् ॥ इति ।

अत्र स्नानमन्त्रः—

यथा हि जातमात्रेण स्नापिताः सर्वतथागताः ।
तथाऽहं स्नापयिष्यामि शुद्धं दिव्येन वारिणा ॥ इति ।

अन्त

ततः—ॐवज्रसत्त्व समयमनुपालय वज्रसत्त्वत्वेनोपतिष्ठ दृढो मे भव सूपास्यो मे भव अनुरक्तो मे भव सर्वसिद्धिं मे प्रयच्छ सर्वकर्मसु च मे चित्तं श्रेयः कुरु हूं हह हह होः भगवन् सर्वतथागतवज्र मा मे मुञ्च वज्री भव महासमयसत्त्व आः । इति । शताक्षरं पुनः पूजापरिपूरणार्थं पठेत् । ततः कृतार्थः सर्वसत्त्वायेत्यादि पठित्वा सूःकारत्रयेण विसर्जनकाले इदं चिन्तयेत् । तथा—

कायवाक्चित्तपूजाभिः पूजयित्वा जगद्गुरुम् ।
साधुकारं वदन्तं तमात्मानं प्रति चिन्तयेत् ॥ इति ।

पुण्येनानेन संबुद्धाः सर्वसत्त्वा भवन्तु मे ।
स्वस्थानं सुगता यान्तु यावदेवापरं दिनम् ॥

वा यावदपरा सन्ध्या त्रिसन्ध्यपूजनं यतिः ।
अनुव्रजन्तमात्मानं भर्त्रा सार्धं विचिन्तयेत् ।
आज्ञां लब्ध्वा ततो भर्तुरागच्छन्तं गृहं पुनः ॥ इति ।

विधायार्चाविधिं भर्तुर्यदलम्भि शुभं मया ।
तेनास्तु सकलो लोकः सर्वज्ञज्ञानभाजनम् ॥

पुष्पिका

इति भगवतः श्रीकालचक्रस्य पूजाविधिः समाप्तः ।

विवरण

यह ग्रन्थ आशा आर्काइव्ज काठमांडू नेपाल से उपलब्ध हुआ है। इसमें क्रम-पूर्वक कालचक्र पूजा की विधि वर्णित है। पूजा के क्रम में जिस विधान का निर्देश है, उसके पूरे मन्त्र दिये हैं। संस्कृत प्रायः शुद्ध है। पूजा का क्रम इस प्रकार है—

मुखशुद्धि, जलस्नान, मन्त्रस्नान, देवगृहप्रवेश, गृहपरिशुद्धि, षट्कुलन्यास, सर्वविघ्नोत्सारण, कायवाक्चित्तमण्डलनिर्माण, भगवदावाहन, धर्मशंखादिस्फालन, कालचक्रादिदेवता निवेशन, पुष्पाञ्जलि, पाद्यदान और स्वपादप्रक्षालन, रत्नत्रयशरणगमन, प्रार्थना, पापदेशना, पुण्यानुमोदना। इति आदियोगः।

पूजाप्रारम्भ, चित्तमण्डलपूजा, प्रार्थना, पुष्पावकिरण, सबीजमन्त्रार्चन, चित्तचक्रादिलक्षणभगवद्भावना, कृष्णदीप्तादिदेवतापूजन, पुष्पाञ्जलि, वाङ्मण्डलपूजा, कायमण्डलपूजा, प्रणतिपूर्वक वन्दना, पुनः पापदेशना पुण्यानुमोदनादि, क्षमापन, शताक्षरपाठ, कृतार्थाः सर्वसत्त्वा इत्यादि पाठ, विसर्जन।

यह पद्धति परमादिबुद्धतन्त्रराज के अनुसार लिखी गई है, ऐसा ग्रन्थकार ने प्रारम्भ में ही लिखा है।

3. सम्पूर्णचक्रसंवरसमाधिः

ग्रन्थ—चक्रसंवरसमाधि (चक्रसंवरपूजाविधिः)

ग्रन्थ संख्या—243

पत्र संख्या—33, पंक्ति प्र० प०—12, अक्षर प्र० प०—20

आधार—ने० का०, **लिपि**—देवनागरी, **पूर्ण**।

प्रारम्भ

ॐ नमः श्रीचक्रसंवराय। ॐ आः हूँ श्रीमद्वज्रसत्त्वसद्गुरुवरचरणकमलाय सम्यग्ज्ञानावभासनकराय नमः। हूँ नमस्ते नमो नमः। भक्त्याहं त्वां नमस्यामि श्रीगुरुनाथ प्रसीद मे।

वन्दे भवाब्धिसंमग्नं संतारयति यः स्वयम्।
सद्गुरुं यत्प्रसादेन ममायं ज्ञानसंभवः॥

श्रीमते वज्रडाकाय डाकिनीचक्रवर्तिने।
पञ्चज्ञानत्रिकालाय त्राणाय जगतो नमः॥

यावन्तो वज्रडाकिन्यश्छिन्नसंकल्पबन्धनाः।
लोकाकृत्यप्रवर्तिन्यस्तावतीभ्यो नमो नमः॥

ॐ स्वभावशुद्धाः सर्वधर्माः स्वभावशुद्धोऽहम्। झटित्याकारेण शून्यतां भावयेत्।

श्रीकारमद्वयज्ञानं हेकारं हेतुवर्जितम्।
रुकारं रूपनाशार्थं ककारेण क्वचित् स्थितः॥

अन्त

ॐकर 2 कुरु 2 बन्ध 2 त्रासय 2 क्षोभय 2 हुं 2 हन 2 फें 2 फट् 2 दह 2 पच 2 भक्ष 2 वसारुधिरान्त्रमालावलम्बिनि गृह्ण 2 सप्तपातालगतभुजङ्गसर्पवातं जय 2 आकोटय 2 ह्रिं 2 ज्रों 2 क्ष्यों 2 ह्रां 2 ह्रिं 2 हुं 2 किलि 2 शिरि 2 घिरि 2 हिरि 2 हूं 2 फट् 2 स्वाहा। ॐ खख 2 खाहि 2 सर्वयक्षराक्षसभूत-प्रेतपिशाचोन्मादापस्मारडाकडाकिन्यादयश्च इमं वलिं गृह्णन्तु समयं रक्षन्तु सर्वसिद्धिं मे प्रयच्छन्तु यथैव तथैव भुजर्थ पिबर्थ जिघ्रर्थ मातिक्रमथ मम सर्वसत्त्वानां च सर्वाकारतया सत्सुखप्रवृद्धये सहायका भवन्तु हुं 2 फट् 2 स्वाहा ॥ पञ्चोपहारपूजा, लास्या घण्टावादनस्तुतिः, मन्त्रतर्पणं पीठादिपूजा आशीर्वादः शताक्षरं विसर्जनम्।

पुष्पिका

इति श्रीत्रिचक्रसंपूर्णचक्रसंवरपूजाविधिः समाप्तः।

विवरण

यह ग्रन्थ भी आशा आर्काइब्ज काठमांडू नेपाल से प्राप्त हुआ है। इसमें चक्रसंवर की पूजाविधि दी है। पूर्ण है, किन्तु अत्यन्त अशुद्धियाँ हैं, जो प्रतिलिपिकार की प्रतीत होती हैं। 1 से 25 पत्र तक यह पूजाविधि है। इसके बाद 3 पत्रों में 'चक्रसंवरमुखाख्यान' नाम से पृथक् लिखा गया है, परन्तु इसमें वही विषय-वस्तु ज्यों की त्यों है, जो प्रस्तुत पुस्तक के अन्तिम पत्रों में है। फिर 2 पत्रों में 'त्रयोदशात्मकस्तुति समाप्त' लिखा है। इनमें केवल 5 श्लोक हैं। जो प्रायः प्रसिद्ध हैं, बीच में कुछ गद्य है। ग्रन्थ का लिपिकाल 1036 संवत् लिखा है, जो नेपाली संवत् प्रतीत होता है।

पूजा का क्रम इस प्रकार है—

शून्यताभावना, करशोधन, घंटावादन, शंखाधिष्ठान, पुष्पाधिष्ठान, वल्यधिष्ठान, अमृतरूपप्रवेश, अंगन्यास, चक्रपद्मवज्रवाग्विशुद्धि, इन्द्रादिविघ्नोत्कीलन, मनोमयी देवी पूजन-पुष्पन्यास चित्तचक्र और कायचक्र में घंटावादनस्तुति, मन्त्रतर्पण, पंचोपहार पूजास्तुति, पापदेशना। इति आदियोगः।

चित्तचक्र, वाक्चक्र और कायचक्र में चतुर्ब्रह्मविहारभावना, प्रणिधानवशात् शून्यताभावना, उपाङ्गदेवतापूजन, अङ्गन्यास, अभिषेक। इति मण्डलादियोगो द्वितीयः।

आलिकालिपङ्क्तिपञ्चरश्मिकस्थूलदेवतोच्चारण, त्रैधातुकचक्रभावना इति प्रज्ञायोगः।

मन्त्रजप, बलि-आलम्भन, पुष्पन्यास, पंचोपहार पूजा, मन्त्रतर्पण, पीठादि-पूजा, शान्तनक, आशीर्वाद, शताक्षरपाठ, विसर्जन। इस क्रम के अनुसार सभी के पूरे मन्त्र इस पद्धति में दिये गये हैं।

4. सञ्चारतन्त्रनिबन्धः

ग्रन्थ—सञ्चारतन्त्रनिबन्धः

ग्रन्थकार—तथागतरक्षित

संख्या—5.22

पत्रसंख्या—1-9, पंक्ति प्र० प०—8, अक्षर प्र० पं०—127

आधार—ताड़पत्र, **लिपि**—नेवारी, **पूर्ण।**

प्रारम्भ

नमः श्रीचक्रसंवराय

जयति जगति कान्ताकान्तबाहूपगूढः
सततसुखितचित्तश्चित्तनाथः स एषः।
भुवनहितनिमित्तं निर्मितं येन रूपं
विकृततरमसत्यं सत्यमन्तःस्वरूपम् ॥

अत्र तन्त्रादावेवं मयेत्यादिना निदानवाक्यं कस्मान्नास्तीति चोद्ये भगवतः सदातनत्वात् परिनिर्वाणमेव न संभवतीत्याचक्षते केचिदाचार्याः। उक्तं च—[न] बुद्धः परिनिर्वातीति। सम्भवे च परिनिर्वृते भिक्षव एवं मयेत्यादिकया मम धर्मः संगातव्य इति। अन्ये पुनराहुः—तन्त्रान्तरान्निदानवाक्यं विना तन्त्रमिद-माकृष्टं मन्यन्ते(ते)। प्रथमं तावदभिधानाभिधेयसम्बन्धप्रयोजनप्रयोजना-न्युपलभ्य प्रेक्षावन्तः प्रवर्तन्त इति तान्येव प्रतिपाद्यन्ते। तदुक्तम्—

सिद्धार्थं सिद्धसम्बन्धं श्रोतुं श्रोता प्रवर्तते।
शास्त्रादौ तेन वक्तव्यः सम्बन्धः सप्रयोजनः॥ इति।

अन्त

एकषष्टि भवेत्सूत्रमिति एकयैकावल्या ब्रह्मसूत्रं कर्तव्यम्। मेखला त्वष्टयष्टिकेति अष्टभिरेकावलीभिर्युक्ता मेखला कार्या। रसना षोडशा ज्ञेयेति रसनेति मेखला-

विशेषः, सा च षोडशभिरेकावलीभिर्युक्ता वेदितव्या। पञ्चविंशत्तु मालिनमिति मुण्डमाला पञ्चविंशत्या मुण्डैः कर्तव्या। अथवा मालिनमिति कण्ठिका। सा च पञ्चविंशत्या गुलिकाभिर्वेदितव्येति ॥ इति सप्तदशो निर्देशः ॥

यत्पुण्यमिन्दुसदृशं गगनावरोधि
सञ्चारतन्त्रविशदीकरणान्मयाप्तम् ।
तेनास्तु सर्वजगतो जगतो हिताय
सम्बोधिलब्धिरचिरेण विनैव पीडाम् ॥

पुष्पिका

स्वतन्त्र पुष्पिका नहीं है। "इति प्रथमो निर्देशः" "" "" इति सप्तदशो निर्देशः" इस प्रकार १७ निर्देशों की अवान्तर पुष्पिकायें हैं।

विवरण

यह ग्रन्थ राष्ट्रीय अभिलेखालय काठमांडू नेपाल से प्राप्त हुआ है, यह योगिनी-संचार तन्त्र की अत्यन्त संक्षिप्त पञ्जिका है, जिसमें केवल विशिष्ट पदों की ही व्याख्या है। कहीं कहीं तो व्याख्या अतिसुन्दर है, जो नवीन भावों को अभिव्यक्त करती है। ग्रन्थकार का नाम ग्रन्थ में कहीं नहीं आया है। तिब्बती अनुवाद से मिलाने पर ज्ञात हुआ कि यह कृति तथागतरक्षित की है। संक्षिप्त होने पर भी ग्रन्थ उपयोगी है और पूर्ण है।

5. **भगवतीस्वेदाम्बुजातन्त्रराजः**

ग्रन्थ—भगवतीस्वेदाम्बुजातन्त्रराज

संख्या—3/359

पत्रसंख्या—1-56, **पंक्ति प्र०प०**—10, **अक्षर प्र० पं०**—116

आधार—ताड़पत्र, **लिपि**—प्राचीन नेवारी, पूर्ण।

प्रारम्भ

नमश्चण्डपाणये

अथातो भगवान् विपुलप्रभासं नाम नगरं विहरति स्म, इह ता देवनागयक्षराक्षसासुरगरुडकिन्नरमहो[र]गैः मनुष्यामनुष्यैः महतां ऋषिभिः महता सत्त्वनिकायसमागते महाधर्मदेशनाकथामकार्षीत्। अथ खलु तत्र पर्षदमध्ये विजयप्रभासो नाम श्रेष्ठी धनकनकसमृद्ध्या वैश्रवणं स्पर्धन् विदेही सद्गतो महानुपासकः श्राद्धः

कल्याणाश्रयः। स च राज्ञा चण्डप्रद्योतेनोपद्रुतः सभीतस्तत्र भगवतः सकाशमुपागतः। अथ विजयप्रभासः श्रेष्ठी उपासक उत्थायासनाद् भगवतः पुरतः करुण-करुणं परिदेवमानः प्ररुदन्नेवमाह—भगवन् मम राजरोषाभिभूतो वधकेभ्य आज्ञप्तः, तेनाहं जीवितहेतोरतीव भयामि। कथं मया भगवन् कर्तव्यं कथं प्रतिपत्तव्यं भगवन् मम त्राणो भव स्वपरायणम्।

अन्त

पुष्पफलपत्रान्ययावत्स्वस्वीयरूपदारको दारिका वा आर्कर्षिता भवति। यदि नाकर्षयति मूलमुद्रां बद्ध्वा हस्ततलं घर्षयेत्। तत्क्षणादागच्छति। तमार्कर्षिता भवति। गुह्येन यक्षिणीकर्म कर्तव्यः(व्यं)। यदि प्रकाशयति यक्षिणी पराङ्मुखा यास्यति मन्त्रधरः।

पुष्पिका

भगवत्याः स्वेदाया यथालब्धतन्त्रराजः समाप्तः॥

विवरण

यह ग्रन्थ राष्ट्रिय अभिलेखालय काठमांडू नेपाल से उपलब्ध हुआ है। इसका नाम ग्रन्थ के बाहर विवरणपत्र में "भगवतीस्वेदाया यथालब्धतन्त्रटीका" अंग्रेजी में तथा अन्तिम पुष्पिका "भगवत्याः स्वेदाया यथालब्धतन्त्रराज" यह नाम लिखा है, किन्तु मूलग्रन्थ के बाहरी पृष्ठ पर "भगवतीस्वेदाम्बुजातन्त्रराजः" लिखा है। संभवतः यही इसका वास्तविक नाम है। जिसकी पुष्टि विषयवस्तु तथा अवान्तर पुष्पिकाओं से भी होती है, यह टीका नहीं मूलग्रन्थ है। इसकी लिपि अत्यन्त प्राचीन नेवारी है और भाषा यद्यपि संस्कृत है, पर व्याकरण के नियमों का रंचमात्र भी पालन नहीं है। इसे संकरसंस्कृत भी नहीं कहा जा सकता।

स्वेदाम्बुजा की उत्पत्ति-कथा ग्रन्थ के प्रारम्भ में ही दी गई है—विजयप्रभास नामक श्रेष्ठी को राजा चण्डप्रद्योत ने मृत्युदण्ड दिया, उससे भयभीत हुआ श्रेष्ठी भगवान् तथागत की शरण में आया और कहा—अब मैं अपनी प्राणरक्षा के लिये क्या करूँ ? भगवान् ने उसे आश्वस्त किया, तभी भगवान् के मुख से महारश्मियाँ निकलीं और तीन परिक्रमा करके पुनः मुख में प्रविष्ट हो गईं। इससे उनके ललाट में स्वेद (पसीना) होने लगा, जिसे उन्होंने दाहिने हाथ से पोंछकर पृथ्वी पर डाल दिया और उसी से विद्युज्ज्वालाकराली त्रिनयना लम्बोदरी

दंष्ट्राकराली कपिलपिङ्गलजटामुकुटमण्डिता नीलकाया अष्टादशभुजा नाना-प्रहरणधरा रौद्री चण्डा नरचर्मधरा कपालमाली महाराक्षसी उत्पन्न हुई। भगवान् ने श्रेष्ठी को प्राणरक्षा के लिये उसी के साधन का उपदेश दिया।

विषयवस्तु

इसमें पहिले साधन का एक प्रकार बताया है, जिसकी अवान्तर पुष्पिकाएँ इस प्रकार हैं—

विद्युज्ज्वालाकराली स्वेदाम्बुजामहाराक्षसीसूत्रान्तः समाप्तः	पत्र	5
भावनापटलो द्वितीयः	,,	6
महामण्डलपटलस्तृतीयः	,,	8
समयमण्डलश्चतुर्थः	,,	9
मन्त्रपटलः पञ्चमः	,,	9
मुद्रापटलः षष्ठमः	,,	10
आर्यस्वेदाम्बुजभट्टारिकायाः साधनपटलः समाप्तमिति	,,	10

इसके बाद "अपरविधानं प्रवक्ष्यामि" कह कर दूसरा साधनविधान बताया है, जिसकी विषयवस्तु इस प्रकार है—

मण्डलविधिः	पत्र	11
अक्षयचक्रभावनम्	,,	13
शान्तिकचक्रभावनम्	पत्र	14
पौष्टिकचक्रभावनम्	,,	15
चतुर्मुद्रामण्डल-चतुःसमाधिचक्रभावना-वज्राङ्कुशादिसाधनम्	,,	15
वज्रपर्शुसाधनम्	,,	25
वज्रपाशसाधनम्	,,	29
लोकोत्तरमन्त्रेण लोकोत्तरयन्त्रसाधनम्	,,	31
भगवत्याः शूलमुद्रा-अर्थस्याविद्याकल्पव्याख्यानम्	,,	39
महानीलाकल्पव्याख्यानम्	,,	41
अमृतभैषज्यधारणी	,,	42
मुद्रापटलः	,,	43
महाराक्षसीमन्त्रपटलः	,,	46
भगवत्या मूलमन्त्रणम्	,,	48
प्रथमयक्षिणीकल्पः	,,	49

द्वितीययक्षिणीकल्पः ,, 53
रौद्रीकल्पः ,, 55
प्रेतोत्कटमहायक्षिणीकल्पः ,, 55

6. नानासिद्धोपदेशः

साधना की अन्तिम परिणति है 'महामुद्रा'। इसी से बुद्धत्व को प्राप्ति होती है। इसके विषय में सिद्ध महापुरुषों के अपने-अपने अनुभव हैं, किस सिद्ध पुरुष ने किस रूप में इसका उपदेश किया है ? इस प्रश्न को लेकर किसी अज्ञात लेखक ने 14 सिद्धमहापुरुषों के उपदेशों का उक्त नाम से संकलन किया है। यद्यपि इस ग्रन्थ का संक्षिप्त परिचय हम 'धीः' अंक 4 पृष्ठ 20 पर दे चुके हैं, किन्तु कुछ विद्वान् पाठकों के आग्रह पर इस महत्त्वपूर्ण लघुग्रन्थ को प्रस्तुत अंक में पूर्णतया प्रकाशित कर रहे हैं।

नानासिद्धोपदेशः

पद्माङ्कुरस्य—

प्रज्ञोपाययोर्महासुखचक्रस्थमोङ्कारहकारादवतीर्णौ(र्णो) ज्ञानचेतमणिसूत्रवदेकीकृत्य दोलया महामुद्रोपदेशः।

प्रज्ञारक्षितस्य—

कमलकुलिशानुभवित्वसद्बिन्दुरनक्षरशिखाग्रतो महामुद्रोपदेशस्तत्त्वपारगो महासुखचक्रावतीर्णो ज्ञानतन्तुं समरसीकृत्य दोलया सहजयोगः।

नेलीपादस्य—

कुलिशमणिनिविष्टो ज्ञानबिन्दुरनक्षरः।
आशुसिद्धिकरः प्रोक्तो **नेलीपादेन** धीमता ॥

रविगुप्तस्य—

ज्ञानदीपशिखाकारो निर्माणाब्जेन्दुमध्यगः।
हंकारं द्रावयत्याशु **रविगुप्तेन** भाषितम् ॥

कृष्णाचार्याणाम्—

कृष्णाचार्यैः समाख्याता चण्डाली नाभिमध्यगा।
आदिस्वरस्वभावाऽसौ दहत्यनाहतं मुखात् ॥
निर्माणे तिलका ख्याता वसन्तो धर्मचक्रगः।
द्वयोरेकस्वभावस्तु **कृष्णाचार्येण** ख्यापितम् ॥

सरहपादानाम्—

निर्माणचक्रद्वये नाभौ पञ्चाक्षरविभावना।
कर्तव्या योगयुक्तेन ख्यापितं **सरहेण** तु ॥

महीधरस्य—

निर्माणचक्रे शून्यस्वभावा चण्डाली अनाहतप्रियेति **महीधरः**।

भूरिपादानाम्—

निर्माणचक्राद्याकारकमलवरटकेऽकारहकारौ मृणालतन्त्वाकारेणैकीभूयाऽनाहतद्राविणाविति **भूरिपादाः**।

वीणापादस्य—

निर्माणचक्रे रविसोमसम्पुटज्ञानबिन्दुसमुत्थितौ रेखया आलिकालिसम्पुटस्वरूपया त्रिभिर्वेष्ट्य पुनरुत्थितौ रेखाद्वयप्रज्ञोपायस्वभावौ। एका शुक्ला धर्मचक्रात् प्रतिनिवृत्य पश्येत्, द्वितीया चक्रं प्रज्ञास्वभावा अनाहतं कान्तमिवालिङ्गयतीति **वीणापाद**मतं किल।

विरूपाचार्यस्य—

निर्माणचक्रेऽन्तरीक्षचक्रस्थमोङ्कारं मुखेन शीत्कारवाय्वप्रवेशेन गणयेद् बुध इति विरूपाचार्येण देशितम्।

मुखेन घोलयेत् प्राज्ञो यावदद्वयतां व्रजेत्।
अकाराक्षरहकारौ **विरूपाचार्येण** देशितम् ॥

नागबुद्धेः—

निर्माणपद्मस्थयोनिचक्रस्य कर्णिका ज्वलति धर्मचक्रगता भवेत्, संभोगस्थानाहत-रेखया एकीभवतीति **नागबुद्धेः**।

दिङ्नागस्य—

मुखेन निर्गमप्रवेशवायुना अकारहूंकारौ तावद् घोलयेद् यावदद्वयतां व्रजेत्। ततोऽधरदशने संस्थाप्य रसनया आक्रमेदिति **दिङ्नागः**।

मातलेः—

मुखे रक्त अंकारो निर्गमेन च वायुना।
उपायशुक्लहुंकारप्रवेशेन च घोलयेत्॥

एकीभवनतो नित्यं काकतुण्डी प्रसिद्ध्यति।
मुक्ताभं ज्ञानबिन्दुं नासाग्रे भावयेत् सुधीः॥

कर्णे वासति शब्दांश्च **मातलिः** संप्रचक्षते॥

मत्स्येन्द्रस्य—

नागसं(?)कायमुखाक्षिकर्णनासिका अपि वा वायुयन्त्रणादधिगपि(कोऽपि) ज्वलने वीरो **मत्स्येन्द्र**मतमीदृशम्।

उद्देशसमुच्चयः

प्रज्ञाशिरसि ओङ्कारमुपायशिरसि हूँद्वयमधोमुखम्। अन्तर्मध्ये च वज्रादिमुखे प्रज्ञास्थितवायुना हतो बिन्दुरुपायशिखाग्रं याति। उपायवायुना हतो बिन्दुः [प्रज्ञा]शिखाग्रं याति। ज्ञानबिन्दुः सुखरूपत्वेन चिन्तितः सन् ज्ञानदीपशिखाकार ओङ्कारवचोलिङ्गितः सुखमयत्वेन विभावितः सन् दाहानन्तरं शिखात् सुखमय-भावनात्। तिलका ओङ्कारो वसन्तो हूँकारोऽधोमुख एकस्वभावः। न सुखमय-चित्तात्। चक्रद्वये लाँ हूँ मा इत्याद्यक्षराणि ज्ञानबोधिचित्तद्रावकाणि। तदनु मुखभावनामात्रम्।

यच्चक्राद्विनिवृत्य ज्ञानबिन्दुं मुखपरिवर्त्यं पश्यति, धर्मचक्रस्थकान्तमालिङ्गति, ओङ्कारवज्रमुखेन वायुं प्रवेशयेत् सुखस्वभावत्वेन।

अ(ओ)ङ्कारं निःसरन्तं वाय्वाकृष्टं हूँकारं प्रविशद्वाय्वारूढं घोलयेत्। अर्थयता निःस्वभावता यावत्। अधरदशनेऽधोदन्तपङ्क्तौ जिह्वामारोच(प)येत्। अद्वयतो निःस्वभावता। काकतुण्डीमुखेन वायुनिर्गमः। नरनासिकायां निर्गच्छेत्। अप्रविशेद् (शति) वायौ हूं नासाग्रे प्रज्ञापद्मनासाग्रे घोलरन्ध्राग्रे च वासति शब्दं करोति सुखरूपं बिन्दुम्।

मुखादिकं प्रथमदेवभावनया हस्तद्वयाङ्गुल्या पीडयेत्, भावनाप्रकर्षेण मन्त्रयेत्॥

॥ इति नानासिद्धोपदेशः ॥

बौद्ध तन्त्र वाङ्मय का परिचय

(कालचक्रतन्त्र)

—बनारसी लाल—

[इस शीर्षक के अन्तर्गत 'धी:' में बौद्ध तन्त्र वाङ्मय का परिचय प्रस्तुत करने का प्रयास किया जा रहा है। उसी क्रम में प्रस्तुत निबन्ध में कालचक्रतन्त्र के सम्बन्ध में प्रचलित मान्यताओं, इसकी देशना तथा संस्कृत में उपलब्ध एवं अनुपलब्ध साहित्य का विवरण प्रस्तुत किया गया है। साथ में कालचक्रतन्त्र एवं इससे सम्बद्ध विषयों पर आधुनिक विद्वानों द्वारा किये शोध कार्यों का भी यथालब्ध विवरण दे दिया है।]

बौद्ध तन्त्रों में कालचक्रतन्त्र का स्थान अन्यतम है। कालचक्रतन्त्र को अनुत्तरयोगतन्त्र के अद्वयतन्त्र का मूल ग्रन्थ माना जाता है। बौद्ध तन्त्रों का एक स्थूल वर्गीकरण चार भागों में किया जाता है, ये हैं—क्रियातन्त्र, चर्यातन्त्र, योगतन्त्र और अनुत्तरयोगतन्त्र। अनुत्तरयोगतन्त्र के पुन: तीन उपविभाग हैं—मातृतन्त्र, पितृतन्त्र और अद्वयतन्त्र। इन्हें प्रज्ञातन्त्र, उपायतन्त्र या योगिनीतन्त्र, योगतन्त्र और अद्वयतन्त्र भी कहा जाता है। कुछ आधुनिक विद्वानों ने बौद्ध तन्त्रों को कालखण्डों के अनुसार अनेक पर्यायवाची नाम देने का प्रयास किया है। जैसे मन्त्रनय या मन्त्रयान को वज्रयान, तन्त्रयान, कालचक्रयान और सहजयान। मन्त्रयान का वज्रयान के रूप में प्रस्तुतीकरण या पर्याय के रूप में ग्रहण करने का सन्दर्भ बौद्ध तन्त्र ग्रन्थों में मिल जाता है, परन्तु कालचक्रयान और सहजयान ऐसा नामकरण शास्त्रों में कहाँ हुआ है, यह अनुसन्धेय है। सम्भवत: कालचक्रतन्त्र के विषय की व्यापकता को देखकर ही इसकी कालचक्रयान के रूप में परिकल्पना की गई हो।

पाँच पटलों में निबद्ध कालचक्रतन्त्र का मूल संस्कृत पाठ उपलब्ध होता है, इसके दो संशोधित संस्करण प्रकाशित हैं[1]। इसकी अन्तिम पुष्पिका में "द्वादश-साहस्रादिबुद्धोद्धृत" कहा गया है। इससे यह प्रतीत होता है कि यह लघुतन्त्र है। बौद्ध तन्त्रों में मूलतन्त्र, भाष्यतन्त्र एवं लघुतन्त्रों की परम्परा भी मिलती है। भोटानुवाद में भी इसे "परमादिबुद्धोद्धृतश्रीकालचक्रतन्त्रराज" कहा गया है। इसकी अनेक संस्कृत पाण्डुलिपियाँ "लघुकालचक्रतन्त्रराज" के नाम से

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1. Kālacakratantra and Other Texts. ed. Raghuvira and Lokesh Chandra, Shatapitaka Sr. 69, IAIC, New Delhi, 1966, A Critical Edition of Śrikālacakratantrarāja, ed. B. Benerjee, The Asiatic Society, Calcutta, 1985.

उपलब्ध होती हैं। विमलप्रभाकार एवं अन्य अनेक टीकाकार इसे आदिबुद्ध, बृहदादिबुद्ध और तन्त्रराज के नाम से उद्धृत करते हैं। कालचक्रतन्त्र की टीका विमलप्रभा की पुष्पिका "मूल-तन्त्रानुसारिण्यां लघुकालचक्रतन्त्रराजटीकायां द्वादशसाहस्रिकायां विमलप्रभायाम्" से यह प्रतीत होता है कि इसका विस्तृतरूप मूलतन्त्र रहा होगा, जिसका आदिबुद्ध के रूप में लघूकरण हुआ है। अधुना यही कालचक्रतन्त्र के रूप में प्रचलित है। मूलतन्त्र के वचन यत्र तत्र तन्त्रों के टीका-ग्रन्थों में उद्धृत मिलते हैं, जिनका संग्रह भी किया गया है[1]।

कालचक्रतन्त्र एवं इससे सम्बद्ध संस्कृत में उपलब्ध सामग्री

कालचक्रतन्त्र

जैसा कि बतलाया जा चुका है इसके दो संशोधित संस्करण प्रकाशित हो चुके हैं। अतः इसकी संस्कृत में उपलब्ध मातृकाओं का विस्तार से विवरण देने की आवश्यकता नहीं है। दुर्लभ बौद्ध ग्रन्थों की आधार सामग्री और दुर्लभ ग्रन्थ परिचय के अन्तर्गत इसकी समस्त मातृकाओं की सूचना दी जा चुकी है। इन शीर्षकों के अन्तर्गत 'धीः' में विभिन्न संग्रहालयों एवं पुस्तकालयों में उपलब्ध इसकी मातृकाओं की सूचना दी गई है[2]।

कालचक्रतन्त्रटीका : विमलप्रभा

कालचक्रतन्त्र पर एक मात्र यही टीका उपलब्ध होती है। सौभाग्य से इसकी भी अनेक संस्कृत मातृकाएँ उपलब्ध हैं[3]। यह कालचक्रतन्त्र की विस्तृत टीका है। इसके टीकाकार द्वितीय कल्कि पुण्डरीक हैं। इसकी पाण्डुलिपियों में एशियाटिक सोसायटी ऑफ बंगाल की प्रति को छोड़कर अन्य प्रतियाँ पूर्ण नहीं हैं। अधिकतर प्रतियों में चतुर्थ पटल तक की ही टीका प्राप्त होती है। पंचम पटल तक की पूर्ण व्याख्या वाली यही एक मात्र प्रति है। इस टीका ग्रन्थ का संशोधित संस्करण चतुर्थ पटल तक दो भागों में प्रकाशित हो चुका है[4]।

कालचक्रावतार

इस ग्रन्थ के रचयिता 11 वीं 12 वीं शताब्दी के प्रसिद्ध आचार्य अभयाकर गुप्त हैं। इस ग्रन्थ की एक मात्र संस्कृत पांडुलिपि एशियाटिक सोसायटी ऑफ बंगाल में उपलब्ध होती है[5]।

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1. लुप्त बौद्ध वचन संग्रह—भाग—1, तथा इस शीर्षक से 'धीः' के विभिन्न अंकों में संगृहीत सामग्रियाँ।
2. धीः, अंक—4, पृ० 56—57
3. धीः, अंक—4, पृ० 58—59
4. विमलप्रभा, भाग 1 एवं 2, केन्द्रीय उच्च तिब्बती शिक्षा संस्थान, सारनाथ (तृतीय भाग प्रकाशनाधीन है)।
5. The Asiatic Society of Bengal, MS. No. 96.

कालचक्रभगवत्साधन या कालचक्रसाधनविधि

धर्माकरशान्ति विरचित कालचक्रतन्त्र की साधनविधि पर रचित इस ग्रन्थ की दो-तीन संस्कृत पांडुलिपियों की सूचना मिलती है। साधनमाला एवं साधनसमुच्चय के संग्रह में इसका संकलन नहीं हुआ है। इसकी एक प्रति टोक्यो विश्वविद्यालय के पुस्तकालय में होने की सूचना मिलती है[1] तथा एक प्रति नेपाल में नवीनतम स्थापित पाण्डुलिपि संग्रहालय आशा स्फुकुटी में उपलब्ध है[2]। सम्भवतः इसी प्रति की माइक्रोफिल्म नेपाल जर्मन मैनुस्क्रिप्ट प्रिजर्वेशन प्रोजेक्ट ने की है, जिसकी प्रति राष्ट्रीय अभिलेखालय में उपलब्ध है[3]।

कालचक्रपूजाविधि

कालचक्रपूजाविधि पर संस्कृत में उपलब्ध यह एक मात्र प्रति है, जिसकी सूचना हमें मिली है। इस रचना के लेखक का नाम अज्ञात है। इसकी प्रति आशा स्फुकुटि संग्रहालय, काठमाण्डू में उपलब्ध है[4]।

कालचक्रानुसारिगणितम्

यतः कालचक्रतन्त्र में ज्योतिष की प्रभूत सामग्री उपलब्ध है, इस विषय को प्रकाशित करने वाला यह लघुग्रन्थ है। इसकी एक प्राचीन प्रति राष्ट्रीय अभिलेखालय काठमाण्डू में उपलब्ध है[5]।

कालचक्रनिवर्धनधारणी

बौद्ध तन्त्रों में मन्त्रों के रूप में प्रायः सभी प्रमुख तन्त्रों की धारणियाँ पाई जाती हैं। पाण्डुलिपि संग्रहालयों में धारणीसंग्रह की अनेक प्रतियाँ मिल जाती हैं। कालचक्रतन्त्र से सम्बन्धित इस धारणी का भी संकलन धारणी-संग्रहों में प्राप्त है तथा पृथक् रूप से भी इसकी प्रति मिल जाती है[6]।

कालचक्रमन्त्रधारणी

कालचक्रतन्त्र के मन्त्र एवं धारणी से सम्बद्ध एक दूसरा धारणी ग्रन्थ भी प्राप्त है। यह नेपाल के किसी व्यक्तिगत संग्रह की प्रति है, जिसकी माइक्रोफिल्म प्रति राष्ट्रीय अभिलेखालय काठमांडू में प्राप्त है[7]।

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1. Catalogue of Sanskrit MSS in Tokyo University Library, No. 100-II
2. बवि–5
3. Reel No. E. 1405/5
4. आशा स्फुकुटि, सं० बवि–245
5. राष्ट्रीय अभिलेखालय काठमाण्डू, लगत सं० 5,152, पत्र–16
6. IASWR. MBB. II-8
7. Reel No. H. 216/19

कालचक्रहृदयधारणी

कालचक्रतन्त्र की धारणी से सम्बद्ध तीसरा ग्रन्थ कालचक्रहृदयधारणी प्राप्त होता है। यह प्रति भी राष्ट्रीय अभिलेखालय काठमांडू में माईक्रोफिल्म के रूप में संरक्षित है[1]।

कालचक्रदानपद्धति

इस शीर्षक से एकमात्र प्रति उपलब्ध है। यह भक्तपुर काठमाण्डू के किसी व्यक्तिगत संग्रह में है। इसकी माईक्रोफिल्म प्रति राष्ट्रीय अभिलेखालय में प्राप्त है[2]।

कालचक्रमण्डल

यह ग्रन्थ कालचक्रतन्त्र के मण्डल से सम्बन्धित है। अभयाकर गुप्त विरचित निष्पन्न-योगावली में इसका सन्निवेश हुआ है[3]। मण्डल से सम्बन्धित अन्य ग्रन्थों में भी इसका संकलन हुआ है।

सेकोद्देशटीका

यह आचार्य नारोपाद की कालचक्रतन्त्र से सम्बद्ध सेकोद्देश पर रचित टीका ग्रन्थ है। आचार्य नारोपाद कालचक्रतन्त्र के प्रसिद्ध आचार्य थे। भोट इतिहासकार इन्हें कालचक्रपाद (कनिष्ठ=पुत्र) के नाम से भी उद्धृत करते हैं। इस टीका ग्रन्थ की दो-तीन मातृकाएँ उपलब्ध हैं, जिनके आधार पर इसका संशोधित संस्करण भी प्रकाशित हुआ है[4]।

सेकोद्देशटिप्पणी

सेकोद्देश पर ही एक दूसरी संक्षिप्त टीका सेकोद्देशटिप्पणी प्राप्त होती है। इसके रचयिता साधुपुत्र श्रीधरानन्द हैं। इस टिप्पणी ग्रन्थ की एक संस्कृत मातृका एशियाटिक सोसायटी, बंगाल में प्राप्त है[5]।

सेकादिकोद्देशपद

राष्ट्रीय अभिलेखालय के सूचीपत्रों में इसका उल्लेख मिलता है। सम्भवत: यह भी सेकोद्देश पर ही कोई टिप्पणी ग्रन्थ है, सम्प्रति यह प्रकीर्ण रूप में ही प्राप्त है[6]।

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1. Reel No. D, 25/4, Reel No. D. 22/23
2. Reel No. G. 43/20
3. निष्पन्नयोगावली–पृ० 83, गा० ओ० सी० 109, बड़ौदा, 1972
4. गायकवाड ओरियन्टल सीरीज़-XC, बड़ौदा, 1941
5. The Asiatic Society of Bengal, MS No. 92, Folios-10.
6. राष्ट्रीय अभिलेखालय, लगत सं० 3/363, पत्र सं० 23.

भोटानुवाद में उपलब्ध कालचक्रतन्त्र से सम्बन्धित साहित्य

उपर्युक्त साहित्य के अतिरिक्त प्राचीन भारतीय आचार्यों ने कालचक्रतन्त्र के विषयों से सम्बन्धित अनेक ग्रन्थों की रचना की, जो आज अपने मूल संस्कृत में प्राप्त नहीं होते। इनकी सूचना मात्र भोटानुवाद से मिलती है। कन्ग्युर तथा तन्ग्युर में उपलब्ध, संस्कृत से अनूदित कालचक्रतन्त्र से सम्बन्धित साहित्य निम्नलिखित है—

1. परमादिबुद्धोद्धृतश्रीकालचक्रतन्त्रराज (तो. 362, 1346)
2. कालचक्रतन्त्रोत्तरतन्त्रहृदय (तो. 363)
3. कालचक्रगर्भनामतन्त्र (तो. 364)
4. विमलप्रभानाम मूलतन्त्रानुसारिणी द्वादशसाहस्रिकालघुकालचक्रतन्त्रराजटीका (तो. 1347, 845)
5. कालचक्रसंवरवचन (तो. 1380)–अभयाकर
6. कालचक्रक्षणसहजसाधन (तो. 1362)–लीलावज्र
7. कालचक्रगणचक्रविधि (तो. 1393)–कालचक्रपाद*
8. कालचक्रगणनोपदेश (तो. 1384)*
9. कालचक्रगणितोपदेश (तो. 4455)–बोधिभद्र
10. कालचक्रगर्भालंकारसाधन (तो. 1365)–ब्राह्मण पैण्डपातिक*
11. कालचक्रचतुरङ्गसाधन (तो 1356)–कालपाद
12 कालचक्रतन्त्रराजसेकप्रक्रियावृत्ति (तो 1355)–दारिक
13. कालचक्रदण्डकस्तुति (तो 1381)–सुगतकीर्ति*
14. कालचक्रमण्डलविधि (तो. 1359)–साधुपुत्र
15. कालचक्रमण्डलविधि (तो. 1360)-कालपाद*
16. कालचक्रवज्रयानमूलापत्ति (तो. 1379)–बोधिसत्त्व*
17. कालचक्रसहजसाधन (तो 1361)–कालपाद*
18. कालचक्रसाधन (तो. 1358)–साधुपुत्र
19. कालचक्रसाधनयोगप्रदीप (तो. 1363)–मैत्री
20. कालचक्रसुप्रतिष्ठाविधि (तो. 1392)–कालचक्रपाद*
21. कालचक्रहोमविधि (तो. 1394)–कालचक्रपाद*
22. कालचक्रावतार (तो. 1383)–अभयाकरगुप्त*
23. कालचक्रोपदेश (तो. 1366)–महाकालचक्रपाद*

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* तारांकित नाम भोट से अनूदित हैं।

24. कालचक्रोपदेश योगषडङ्गतन्त्रपञ्जिका (तो. 1373)-अवधूतिपा

25. कालचक्रोपदेशसूर्यचन्द्रसाधन (तो. 1369)

कालचक्रतन्त्र से सम्बन्धित अन्यान्य ग्रन्थ

1. परमार्थसेवा (तो 1348)–पुण्डरीक
2. सेकोद्देशपञ्जिका (तो. 1354)-पुण्डरीक
3. षडङ्गयोगोपदेश (तो. 1372)–पुण्डरीक
4. अष्टाष्टकेन चतुःषष्टियोगिनीवलिविधि (तो. 1382)-पुण्डरीक
5. सूर्यचन्द्रग्रहणगणित (तो. 1384)–पुण्डरीक
6. पद्मिनीनामपञ्जिका (तो. 1350)–कालचक्रपाद
7. षडङ्गयोगोपदेश (तो. 1347)–कालचक्रपाद
8. सेकोद्देशटीका (तो. 1353)–नारोपा
9. परमार्थसंग्रहनामसेकोद्देशटीका (तो. 1351)–नारोपा
10. नक्षत्रमण्डलसाधनैकादशाङ्ग (तो. 1357)–नारोपा
11. ज्ञानचक्षुसाधन (तो. 1370)-नारोपा
12. सेकोद्देशटिप्पणी (तो. 1352)–साधुपुत्र
13. षडङ्गयोग (तो 1364)–वज्रपाणि
14. षडङ्गयोग (तो 1367, 1387)–अनुपमरक्षित
15. षडङ्गयोगटीका (तो 1368)–रविश्रीज्ञान
16. गुणपूर्णीनाम षडङ्गयोगटिप्पणी (तो. 1388)–रविश्रीज्ञान
17. त्रियोगहृदयप्रकाश (तो. 1371)
18. योगषडङ्ग (तो 1375)-शबरीश्वर
19. अन्तर्मञ्जरी (तो. 1377)–विभूतिचन्द्र
20. पञ्चग्रहपृथग्गणनोपदेश (तो. 1386)–भद्र
21. सेकोद्देशटिप्पणी (तो. 1389)–विजयेन्द्र*

कालचक्रतन्त्र की परम्परा

कालचक्रतन्त्र की परम्परा एवं इतिहास के सन्दर्भ में हमें भारत में कोई स्रोत उपलब्ध नहीं होता। प्राचीन काल में जो परम्परा भारत में रही, उसका किञ्चित् ज्ञान हमें भोट स्रोतों से होता है। यद्यपि भोट इतिहास ग्रन्थों में कालचक्रतन्त्र की जिस परम्परा का उल्लेख हुआ है, वह निर्विवाद नहीं है, फिर भी हमें इसके इतिहास और परम्परा के सम्बन्ध में अनेक जानकारियाँ उपलब्ध हो जाती हैं।

कालचक्रतन्त्र के सम्बन्ध में प्रभूत शोध सामग्री अध्ययनकर्ताओं ने प्रस्तुत की है, अतः इस सम्बन्ध में विस्तार अनपेक्षित है और संक्षेप में ही उद्धृत करना युक्तियुक्त होगा। इस तन्त्र की देशना के सन्दर्भ में भी प्रायः दो दृष्टिकोण हैं—एक परम्परागत मान्यता एवं दूसरा शोध सामग्री के आधार पर। परम्परागत मान्यता के अनुसार सभी बौद्ध तन्त्रों की देशना भगवान् बुद्ध ने ही दी है। कालचक्रतन्त्र की देशना भी भगवान् तथागत बुद्ध ने ही चैत्र पूर्णिमा के दिन धान्यकटक महाचैत्य में दी। कहा जाता है कि इस तन्त्र के लिए शम्भल के राजा सुचन्द्र ने तथागत से अध्येषणा की। कालचक्रतन्त्रटीका विमलप्रभाकार पुण्डरीक ने भी इस सम्बन्ध में स्पष्ट किया है कि इसकी देशना तथागत ने दी—"इहार्यविषये शाक्यमुनिर्भगवान् वैशाखपूर्णिमाया-मरुणोदयेऽभिसम्बुद्धः शुक्लप्रतिपदादिपञ्चदशकलावसाने कृष्णप्रतिपत्प्रवेशे। ततो धर्मचक्रं प्रवर्तयित्वा यानत्रयदेशनां कृत्वा द्वादशमे मासे चैत्रपूर्णिमायां श्रीधान्यकटके धर्मधातुवागीश्वरमण्डलं षोडशकलाविभागलक्षणं तदुपरि श्रीमन्तं नक्षत्रमण्डलं षड्विभागिकमादिबुद्धं विस्फारितवानिति" (वि० प्र० 2, पृ० 8)। इस सन्दर्भ में भोट इतिहासकार दो तथ्य उद्धृत करते हैं। प्रथम मान्यता के अनुसार तथागत बुद्ध ने अस्सी वर्ष की अवस्था में परिनिर्वाण से कुछ समय पूर्व चैत्र पूर्णिमा के दिन धान्यकटक में कालचक्रतन्त्र की देशना दी। दूसरी मान्यता के अनुसार बुद्धत्व प्राप्ति के अनन्तर तीसरे माह की पूर्णिमा के दिन भगवान् तथागत ने गृध्रकूट पर्वत पर पारमितासूत्रों की देशना दी, उसी समय उन्होंने धान्यकटक नामक स्थान पर निर्माणकाय को प्रकट कर कालचक्रतन्त्र की देशना दी।

आधुनिक अध्ययनकर्ताओं ने इस तन्त्र को बहुत परवर्ती काल का माना है। वे अपने अनुसन्धानों के आधार पर यह निष्कर्ष निकालते हैं कि यह तन्त्र 9वीं-10वीं शताब्दी से पूर्व का नहीं है।

जैसा कि बतलाया जा चुका है कि भगवान् बुद्ध ने इस तन्त्र की देशना शम्भल के राजा सुचन्द्र के अध्येषणा करने पर दी। शम्भल देश की स्थिति इतिहासकार पूर्वी तुर्किस्तान में स्वीकार करते हैं। धान्यकटक में कालचक्रतन्त्र का उपदेश ग्रहण कर सुचन्द्र अपने देश शम्भल लौट गया और इस उपदेश के आधार पर वहाँ उसने 60,000 ग्रन्थों (श्लोकों) में इस पर टीका निबद्ध की और वहाँ के लोगों को कालचक्र के मण्डल में अभिषिक्त कर इस का प्रचार किया। राजा सुचन्द्र के देहावसान के पश्चात् उनके पुत्र सुरेश्वर आदि अन्य छह राजाओं ने शम्भल में इस तन्त्र की परम्परा का निर्वाह किया। आठवें राजा मञ्जुश्रीयश ने पुनः वहाँ के लोगों को कालचक्र मण्डल में अभिषिक्त किया और कालचक्रतन्त्र को 12000 ग्रन्थों में संगृहीत किया। मञ्जुश्रीयश शम्भल के प्रथम कल्की राजा के रूप में जाने जाते हैं, इनके पश्चाद्वर्ती शम्भल के राजा कल्की के रूप में प्रसिद्ध हैं। इसी परम्परा में द्वितीय कल्की पुण्डरीक हुए, जिन्होंने कालचक्रतन्त्र पर विस्तृत टीका विमलप्रभा की रचना की।

शम्भल देश से यह परम्परा आर्यदेश भारत कैसे पहुंची, इस सम्बन्ध में भी भोट इतिहास ग्रन्थों में प्रधान रूप से दो प्रकार की घटनाओं का उद्धरण मिलता है। इन दोनों प्रकार की घटनाओं का स्रोत परवर्ती काल में तिब्बत में प्रचलित कालचक्रतन्त्र की दो परम्पराओं 'डो' एवं 'रा' के आधार पर विवृत है।

'रा' परम्परा के अनुसार इसके प्रवर्तक उड़ीसा में जन्मे चिलुपाद हैं। चिलुपा बौद्ध धर्म-दर्शन की समस्त शाखाओं का भली-भाँति अध्ययन कर सभी विषयों में निष्णात हो गये थे। ये दसवीं-ग्यारहवीं शताब्दी में विद्यमान थे। इन्होंने विक्रमशिला एवं नालन्दा महाविहार के अतिरिक्त रत्नगिरि विहार में भी अध्ययन किया था, जो तुर्कों के आक्रमण के दौरान सुरक्षित रह गया था। जब वह सभी बौद्ध विद्याओं में पारंगत हो गए, तो आचार्य को इसी जन्म में मुक्ति देने वाले मन्त्रनय का अध्ययन करने की इच्छा हुई और यह विदित हुआ कि कालचक्र की मन्त्रनय परम्परा अविच्छिन्न रूप से प्रचलित है। फलस्वरूप कुछ व्यापारियों के साथ उन्होंने शम्भल की ओर प्रस्थान किया। वहाँ उन्होंने कालचक्रतन्त्र का अभिषेक प्राप्त किया और कालचक्रतन्त्र में प्रवीणता प्राप्त की। सन् 966 ई० में पुनः आर्यदेश लौट आये और यहाँ इसका प्रचार किया।

'डो' परम्परा के अनुसार भारत में इस तन्त्र के प्रवर्तक कालचक्रपाद थे। इस सम्बन्ध में मान्यता है कि इनके माता-पिता ने यमान्तकतन्त्र की साधनाविधि के अनुसार साधना कर पुत्र प्राप्त किया था। जब ये बड़े हुए तो इन्होंने सभी विद्या-अंगो में प्रवीणता प्राप्त कर ली। कालचक्रतन्त्र की प्रसिद्धि सुन कर उसका अध्ययन करने के लिये वह शम्भल की ओर प्रस्थान किये। शम्भल के मार्ग में ही उन्हें एक व्यक्ति मिला। वस्तुतः वही कल्कि का अवतार था, जिन्होंने यह जान लिया कि आर्य देश से कोई शम्भल की ओर कालचक्रतन्त्र को जानने की इच्छा से आ रहा है। शम्भल तक पहुंचने के बीहड मार्गों में आचार्य की जान को खतरा भी है, अतः मार्ग में ही स्वयं को प्रकट कर उन्होंने आचार्य को कालचक्र के मण्डल में अभिषिक्त किया। वहाँ से आचार्य पुनः भारत लौट आए और कालचक्रपाद के रूप में प्रसिद्ध हुये एवं कालचक्रतन्त्र का प्रचार किया।

इन दोनों परम्पराओं के सम्बन्ध में विद्वानों का निष्कर्ष है कि चिलुपाद ही कालचक्रपाद हैं। कालचक्र पाद के नाम से दो आचार्य विख्यात हैं, भोट परम्परा में उन्हें कालचक्रपाद पिता-पुत्र के नाम से जाना जाता है। कालचक्रपाद पुत्र के रूप में नरोपा को स्वीकार किया जाता है। कालचक्रतन्त्र के सेक से सम्बन्धित सेकोद्देश पर इनकी टीका प्रसिद्ध है। कुछ विद्वानों की मान्यता है कि जब चिलुपा शम्भल से लौट कर नालन्दा पहुंचे, तो वहां नरोपा से उनका शास्त्रार्थ हुआ। उस शास्त्रार्थ में नरोपा चिलुपा से पराजित हो गये। फलस्वरूप उन्होंने चिलुपा का शिष्यत्व स्वीकार किया और कालचक्रतन्त्र मण्डल में अभिषेक ग्रहण कर इस

परम्परा को भारत में स्थापित करने में योगदान किया और तब से यह परम्परा भारत में प्रचलित हुई।

कालचक्रतन्त्र एवं सम्बद्ध विषयों पर आधुनिक शोध

काफी समय से आधुनिक विद्वानों को कालचक्रतन्त्र एवं इससे सम्बद्ध विषय आकर्षित किये हुए हैं, इसी कारण इस पर अनेक शोधात्मक आलेख प्रस्तुत हुए हैं। यहाँ उन सभी रचनाओं की समीक्षा को आवश्यकता नहीं है। जितना सन्दर्भ हमें उपलब्ध हो पाया, उसे यहाँ प्रस्तुत किया जा रहा है—

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अनिरुद्ध झा

शंभल लम यीग

गोपीनाथ कविराज

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* Article Presented by Namgyal Monastery, Dharamsala, H.P.

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राजेश्वर झा

कालचक्रतन्त्र की उत्पत्ति एवं उत्पन्न क्रमों की संक्षिप्त व्याख्या, पटना, बिहार।

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बौद्ध तन्त्र वाङ्मय का परिचय

गुह्यसमाजतन्त्र (भोट खण्ड)

(गतांक से आगे)

—टशी सम्फेल—

[इस शीर्षक के अन्तर्गत 'धी:' 16वें अंक में गुह्यसमाज से सम्बद्ध भोटदेशीय भिन्न-भिन्न परम्पराओं में उपलब्ध विभिन्न आचार्यों की 78 तथा 17वें अंक में 51 कृतियाँ, कुल 129 ग्रन्थों का विवरण दिया गया था, उसी क्रम में यहाँ बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल् के ग्सुङ्,ऽबुम् (कृति) संग्रह में उपलब्ध इस तन्त्र से सम्बद्ध व्याख्याओं के 3 ग्रन्थ, साधनोपाय से सम्बद्ध 31 ग्रन्थ, यज्ञविधि से सम्बद्ध 4 ग्रन्थ, उत्पत्तिक्रम आदि से सम्बद्ध 12 ग्रन्थ, प्रतिष्ठाविधि से सम्बद्ध 2 ग्रन्थ तथा गुरुवृत्तान्त से सम्बद्ध 1 ग्रन्थ, कुल 53 ग्रन्थों का विवरण दिया जा रहा है।]

बो-दोङ् परम्परा

बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्[1] संग्रह

(1375-1451 ई०)

इस परम्परा के अन्तर्गत बो-दोङ्-पण्-छेन्-फ्योग्स्-लस् र्नम् र्ग्यल् द्वारा गुह्यसमाज पर रचित ग्रन्थों का परिचय दिया जा रहा है—

1. ग्रन्थनाम— གསང་བ་འདུས་པ་མི་བསྐྱོད་རྡོ་རྗེའི་མངོན་པར་རྟོགས་པ་རྒྱས་པ།

ग्सङ्-ब-ऽदुस्-प-मि-ब्स्क्योद्-र्दो-र्जेहि-म्ङोन्-पर्-र्तोग्स्-प-र्ग्यस्-प।

(गुह्यसमाजाक्षोभ्यवज्राभिसमयविस्तरः)

पत्र संख्या—34 (1-67)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–60

ग्रन्थकार—बो-दोङ्-पण्-छेन्-फ्योग्स्-लस्-र्नम्-र्ग्यल्

प्रकाशक—टिबेट हाऊस, 16 जोरबाग, नई दिल्ली 1972

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1. ऽजिग्स्-मेद्-ग्रग्स्-प और छोस्-क्यि-र्ग्यल्-म्छन् इनके नाम पर्याय हैं।

2. **ग्रन्थनाम**— གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེའི་མངོན་རྟོགས་འབྲིང་པོ།

गसङ्-ऽदुस्-मि-ब्स्क्योद्-र्दो-र्जेहि-म्ङोन्-र्तोग्स्-ऽब्रिङ्-पो

(गुह्यसमाजाक्षोभ्यवज्रमध्यमाभिसमयः)

पत्र संख्या—28 (69–123)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–60

ग्रन्थकार/प्रकाशक—पूर्ववत्

3. **ग्रन्थनाम**— གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེ་འཕགས་ལུགས་ཀྱི་མངོན་རྟོགས་ལུང་གི་....

རྣམ་ངེས།

गसङ्-ऽदुस्-मि-ब्स्क्योद्-र्दो-र्जे-ऽफग्स्-लुग्स्-क्यि-म्ङोन्-र्तोग्स्-लुङ्-गि-र्नम्-ङेस्

(गुह्यसमाजाक्षोभ्यवज्रार्यमताभिसमयागमविनिश्चयः)

पत्र संख्या—29 (125–181)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–60

ग्रन्थकार/प्रकाशक—पूर्ववत्

4. **ग्रन्थनाम**— གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེའི་མངོན་རྟོགས་རིགས་པའི་རྣམ་ངེས།

गसङ्-ऽदुस्-मि-ब्स्क्योद्-र्दो-र्जेहि-म्ङोन्-र्तोग्स्-रिग्स्-पहि-र्नम्-ङेस्

(गुह्यसमाजाक्षोभ्यवज्राभिसमययुक्तिविनिश्चयः)

पत्र संख्या—134 (183–453)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–60

ग्रन्थकार/प्रकाशक—पूर्ववत्

5. **ग्रन्थनाम**— གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེའི་ལས་དཀྱིལ་མངོན་རྟོགས།

गसङ्-ऽदुस्·मि-ब्स्क्योद्-र्दो-र्जेहि-लस्-दक्यिल्-म्ङोन्-र्तोग्स्

(गुह्यसमाजाक्षोभ्यवज्रकर्ममण्डलाभिसमयः)

पत्र संख्या—13 (455-479)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-60

ग्रन्थकार / प्रकाशक—पूर्ववत्

6. ग्रन्थनाम— གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེའི་ལུས་དཀྱིལ་གྱི་མངོན་རྟོགས།

गसङ्-ऽदुस्-मि-ब्स्क्योद्-र्दो-र्जेहि-लुस्-क्यिल्-ग्यि-म्ङोन्-र्तोग्स्

(गुह्यसमाजाक्षोभ्यवज्रकायमण्डलाभिसमय:)

पत्र संख्या— 11 (481-501)

जिल्द संख्या – बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-60

ग्रन्थकार / प्रकाशक—पूर्ववत्

7. ग्रन्थनाम— གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེའི་སྐུ་རྡོ་རྗེ་སོགས་ཀྱི་ལུང་གི་རྣམ་ངེས།

गसङ्-ऽदुस्-मि-ब्स्क्योद्-र्दो-र्जेहि-स्कु-र्दो-र्जे-सोग्स्-क्यि-लुङ्-गि-र्नम्-ङेस्

(गुह्यसमाजाक्षोभ्यवज्रकायवज्रादि-आगमविनिश्चय:)

पत्र संख्या—14 (503-529)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-गसुङ्-ऽबुम्, जिल्द-60

ग्रन्थकार / प्रकाशक—पूर्ववत्

8. ग्रन्थनाम— གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེའི་དཀྱིལ་འཁོར་དུ་དབང་བསྐུར་བའི་ཆོ་ག…
རྒྱས་པ།

गसङ्-ऽदुस्-मि-ब्स्क्योद्-र्दो-र्जेहि-द्क्यिल्-ऽखोर्-दु-द्वङ्-ब्स्कुर्-बहि-छो-ग-र्ग्यस्-प

(गुह्यसमाजाक्षोभ्यवज्रमण्डलेऽभिषेकविधिविस्तर:)

पत्रसंख्या—56 (531-641)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-60

ग्रन्थकार / प्रकाशक—पूर्ववत्

9. ग्रन्थनाम— གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེའི་དཀྱིལ་ཆོག་ལུང་གི་རྣམ་ངེས།

गसङ्-ऽदुस्-मि-ब्स्क्योद्-र्दो-र्जेहि-द्क्यिल्-छोग्-लुङ्-गि-र्नम्-ङेस्

(गुह्यसमाजाक्षोभ्यवज्रमण्डलविधेरागमविनिश्चयः)

पत्र संख्या—42 (643-725)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-60

ग्रन्थकार / प्रकाशक—पूर्ववत्

10. **ग्रन्थनाम**—གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེའི་དཀྱིལ་ཆོག་གི་ལུང་དོན་རིགས་པའི་རྣམ···
ངེས།

ग्सङ्-ऽदुस्-मि-ब्स्कयोद्-र्दो-र्जेहि-द्क्यिल्-छोग्-गि-लुङ्-दोन्-रिग्स्-पहि-र्नम्-ङेस्
(गुह्यसमाजाक्षोभ्यवज्रमण्डलविधिन्यायागमार्थविनिश्चयः)

पत्र संख्या—86 (727-899)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-60

ग्रन्थकार / प्रकाशक—पूर्ववत्

11. **ग्रन्थनाम**—གསང་བ་འདུས་པ་མི་བསྐྱོད་རྡོ་རྗེའི་དཀྱིལ་འཁོར་དུ་དབང་བསྐུར་བའི····
ཆོ་ག་འབྲིང་པོ།

ग्सङ्-ब-ऽदुस्-प-मि -ब्स्कयोद्-र्दो-र्जेहि - द्क्यिल-ऽखोर्-दु - द्बङ्-ब्स्कुर-बहि-छो-ग-ऽब्रिङ्-पो
(गुह्यसमाजाक्षोभ्यवज्रमण्डलेऽमध्यमाभिषेकविधिः)

पत्र संख्या—41 (1–81)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्, ऽबुम्, जिल्द–61

ग्रन्थकार/प्रकाशक—पूर्ववत्

12. **ग्रन्थनाम**—གསང་འདུས་སྐུ་རྡོ་རྗེ་སོགས་ཀྱི་དཀྱིལ་ཆོག

ग्सङ्-ऽदुस्-स्कु-र्दो-र्जे-सोग्स्-क्यि-द्क्यिल्-छोग्
(गुह्यसमाजकायवज्रादिमण्डलविधिः)

पत्र संख्या—9 (83–100)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–61

ग्रन्थकार/प्रकाशक—पूर्ववत्

13. **ग्रन्थनाम**—གསང་འདུས་མི་བསྐྱོད་རྡོ་རྗེའི་དཀྱིལ་ཆོག་རྒྱས་པ་བསྟན་བཅོས་ལུགས།

ग्सङ्-ऽदुस्-मि-ब्स्कयोद्-र्दो-र्जेहि-द्क्यिल्-छोग्-र्ग्यस्-प-ब्स्तन्-ब्चोस्-लुग्स्
(गुह्यसमाजाक्षोभ्यवज्रमण्डलविधिविस्तरः, शास्त्रमतम्)

पत्र संख्या—78 (101–255)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–61

ग्रन्थकार/प्रकाशक—पूर्ववत्

14. **ग्रन्थनाम**— གསང་འདུས་འཕགས་ལུགས་ཀྱི་དཀྱིལ་ཆོག་རྣམ་ངེས།

ग्सङ्-ऽदुस्-ऽफग्स्-लुग्स्-क्यि-द्क्यिल्-छोग्-र्नम्-ङेस्

(गुह्यसमाजार्यमतमण्डलविधिविनिश्चयः)

पत्र संख्या—54 (257–363)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–61

ग्रन्थकार/प्रकाशक—पूर्ववत्

15. **ग्रन्थनाम**— དཔལ་གསང་བ་འདུས་པའི་དཀྱིལ་འཁོར་དང་འབྲེལ་བའི་སྦྱིན་སྲེག་གི་ཆོ་ག།

द्पल्-ग्सङ्-ब-ऽदुस्-पहि-द्क्यिल्-ऽखोर्-दङ्-ऽब्रेल्-बहि-स्ब्यिन्-स्रेग्-गि-छो-ग

(श्रीगुह्यसमाजमण्डलसम्बद्धहोमविधिः)

पत्र संख्या— 30 (365–423)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्यल्-ग्सुङ्-ऽबुम्, जिल्द - 61

ग्रन्थकार/प्रकाशक—पूर्ववत्

16. **ग्रन्थनाम**— གསང་འདུས་སྦྱིན་སྲེག་གི་ཆོ་ག་དེ་ཉིད་རྣམ་ངེས།

ग्सङ्-ऽदुस्-स्ब्यिन्-स्रेग्-गि-छो-ग-दे-ञिद्-र्नम्-ङेस्

(गुह्यसमाजहोमविधितत्त्वविनिश्चयः)

पत्र संख्या —30 (425–483)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–61

ग्रन्थकार/प्रकाशक—पूर्ववत्

17. **ग्रन्थनाम**— གསང་འདུས་སྦྱིན་སྲེག་གི་ཁྱད་པར་རོ་སྲེག་གི་ཆོ་ག།

ग्सङ्-ऽदुस्-स्ब्यिन्-स्रेग्-गि-ख्यद्-पर्-रो-स्रेग्-गि-छो-ग

(गुह्यसमाजहोमविशेषश्मशानविधिः)

पत्र संख्या—29 (485–539)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–61

ग्रन्थकार/प्रकाशक—पूर्ववत्

18. **ग्रन्थनाम**— ཚོགས་བསག་པའི་ཆོ་ག་བླ་མ་མཆོག་ལ་གསོལ་བ་འདེབས་པ།

छोग्स्-ब्सग्-पहि-छो-ग-ब्ल-म-म्छोग्-ल-ग्सोल्-ब-ऽदेब्स्-प
(गणसंचयविधिः परमगुरोरध्येषणम्)

पत्र संख्या—21 (541–582)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–61
ग्रन्थकार/प्रकाशक—पूर्ववत्

19. **ग्रन्थनाम**— གསང་བ་འདུས་པའི་རབ་གནས་ཀྱི་ཆོ་ག་རྒྱས་པ།

ग्सङ्-ब-ऽदुस्-पहि-रब्-ग्नस्-क्यि-छो-ग-र्ग्यस्-प
(गुह्यसमाजसुप्रतिष्ठानविधिविस्तरः)

पत्र संख्या—68 (583–717)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–61
ग्रन्थकार/प्रकाशक—पूर्ववत्

20. **ग्रन्थनाम**— གསང་འདུས་རྩ་རྒྱུད་ཀྱི་འགྲེལ་པ་ཟླ་བའི་སྙེ་མ།

ग्सङ्-ऽदुस्-च्-र्ग्युद्-क्यि-ऽग्रेल्-प-स्ल-बहि-स्ञे-म
(गुह्यसमाजमूलतन्त्रवार्तिकचन्द्रमञ्जरी)

पत्र संख्या—381 (1–757)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–62
ग्रन्थकार/प्रकाशक—पूर्ववत्

21. **ग्रन्थनाम**— གསང་འདུས་རིམ་ལྔའི་ཁྲིད་ཡིག་མདོར་བསྡུས།

ग्सङ्-ऽदुस्-रिम्-ल्ङहि-ख्रिद्-यिग्-म्दोर्-ब्स्दुस्
(गुह्यसमाजपञ्चक्रमव्याख्यासंक्षेपः)

पत्र संख्या—13 (1–25)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–63
ग्रन्थकार/प्रकाशक—पूर्ववत्

22. **ग्रन्थनाम**— རིམ་ལྔའི་དམར་ཁྲིད་རྡོག་ལུགས།

रिम्-ल्ङहि-द्मर्-ख्रिद्-र्डोग्-लुग्स्
(पञ्चक्रममुखाम्नाय:, र्डोगमतम्)

पत्र संख्या—20 (27–65)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–63
ग्रन्थकार—र्ग्यल्-खम्स्-प-आर्य
प्रकाशक—पूर्ववत्

23. **ग्रन्थनाम**— རིམ་ལྔའི་མན་ངག་མར་ལུགས།

रिम्-ल्ङहि-मन्-ङग्-मर्-लुग्स्
(पञ्चक्रमोपदेश:, मरमतम्)

पत्र संख्या—42 (67-149)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम् र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-63
ग्रन्थकार—बो-दोङ्-पण्-छेन्-फ्योग्स्-लस्-र्नम्-र्ग्यल्
प्रकाशक—पूर्ववत्

24. **ग्रन्थनाम**— རིམ་ལྔའི་མན་ངག་ཡིད་བཞིན་ནོར་བུའི་ཟ་མ་ཏོག

रिम्-ल्ङहि-मन्-ङग् यिद्-ब्शिन्-नोर्-बुहि-स-म-तोग्
(पञ्चक्रमाम्नाय:, चिन्तामणिकरण्ड:)

पत्र संख्या—42 (151-233)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-63
ग्रन्थकार / प्रकाशक—पूर्ववत्

25. **ग्रन्थनाम**— རིམ་ལྔའི་དོན་འགྲེལ་གྱི་མན་ངག

रिम्-ल्ङहि-दोन्-ऽग्रेल्-ग्यि-मन्-ङग्
(पञ्चक्रमभावार्थाम्नाय:)

पत्र संख्या—46 (235-325)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-63
ग्रन्थकार / प्रकाशक—पूर्ववत्

26. **ग्रन्थनाम** — གསང་འདུས་རྫོགས་རིམ་འཕགས་པ་ཡབ་སྲས་ཀྱི་ལུགས་དེ་ཉིད་རྣམ····
ངེས་བཅས།

ग्सङ्-ऽदुस्-र्ज़ोग्स्-रिम्-ऽफग्स्-प-यब्-स्रस्-क्यि-लुग्स्-दे-ञिद्-र्नम्-ङेस्-ब्चस्
(गुह्यसमाजसम्पन्नक्रम आर्यपितापुत्र(नागार्जुन-आर्यदेव)मतं तत्त्वविनिश्चय-सहितम्)

पत्र संख्या—129 (327-583)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-63
ग्रन्थकार / प्रकाशक—पूर्ववत्

27. **ग्रन्थनाम**— རྫོགས་རིམ་གྱི་མན་ངག་ཟབ་ལམ་རིམ་པ་ལྔའི་ཁྲིད་ཡིག

ज़ोंग्स्-रिम्-ग्यि-मन्-ङग्-सब्-लम्-रिम्-प-ल्ङहि-ख्रिद्-यिग्
(सम्पन्नक्रमोपदेशे गम्भीरमार्गपञ्चक्रमव्याख्या)

पत्र संख्या—190 (1-381)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-64
ग्रन्थकार / प्रकाशक—पूर्ववत्

28. **ग्रन्थनाम**— གསང་བ་འདུས་པའི་ལུང་རིགས་མན་ངག་སྟོན་པར་བྱེད་པའི་བླ་མ་ཚད་···
མའི་ལོ་རྒྱུས།

ग्सङ्-ब-ऽदुस्-पहि-लुङ्-रिग्स्-मन्-ङग्-स्तोन्-पर्-ब्येद्-पहि-ब्ल-म-छ़द्-महि-लो-र्ग्युस्
(गुह्यसमाजोपदेशयुक्तिप्रमाणदर्शकस्य प्रामाणिकगुरोर्वृत्तान्तम्)

पत्र संख्या—98 (383-577)
जिल्द संख्या—बो-दोङ्-फयोग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम, जिल्द-64
ग्रन्थकार / प्रकाशक—पूर्ववत्

29. **ग्रन्थनाम**— ལྷ་མོ་བཞིས་ཞུས་པ་ཞེས་བྱ་བའི་རྒྱུད་བཤད།

ल्ह-मो-ब्शिस्-शुस्-प-शेस्-ब्य-बहि-र्ग्युद्-ब्शद्
(गुह्यसमाज)चतुर्देवीपरिपृच्छानामतन्त्राख्यानम्)

पत्र संख्या—112 (1–224)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–65
ग्रन्थकार/प्रकाशक—पूर्ववत्

30. **ग्रन्थनाम**— གསང་འདུས་འཇམ་པའི་རྡོ་རྗེའི་མངོན་རྟོགས་འབྲིང་པོ།

ग्सङ्-ऽदुस्-ऽजम्-पहि-र्दो-र्जेहि-म्ङोन्-र्तोग्स-ऽब्रिङ्-पो

(गुह्यसमाजमञ्जुवज्रमध्यमाभिसमयः)

पत्र संख्या—15 (773–801)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्र्यल्-ग्सुङ्-ऽबुम्, जिल्द–67

ग्रन्थकार/प्रकाशक—पूर्ववत्

31. **ग्रन्थनाम**— འཇམ་པའི་རྡོ་རྗེའི་མངོན་རྟོགས་འབྲིང་པོའི་དེ་ཉིད་རྣམ་ངེས།

ऽजम्-पहि-र्दो-र्जेहि-म्ङोन्-र्तोग्स्-ऽब्रिङ्-पोहि-दे-ञिद्-र्नम्-ङेस्

(गुह्यसमाजमञ्जुवज्राभिसमयमध्यमकतत्त्वविनिश्चयः)

पत्र संख्या—62 (803–926)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्र्यल्-ग्सुङ्-ऽबुम्, ज़िल्द–67

ग्रन्थकार/प्रकाशक—पूर्ववत्

32. **ग्रन्थनाम**— གསང་བ་འདུས་པ་འཇམ་པའི་རྡོ་རྗེའི་དཀྱིལ་ཆོག་རྒྱས་པ།

ग्सङ्-ब-ऽदुस्-प-ऽजम्-पहि-र्दो-र्जेहि-द्क्यिल्-छोग्-र्ग्यस्-प

(गुह्यसमाजमञ्जुवज्रमण्डलविधिविस्तरः)

पत्र संख्या—53 (1–105)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्र्यल्-ग्सुङ्-ऽबुम्, जिल्द–68

ग्रन्थकार/प्रकाशक—पूर्ववत्

33. **ग्रन्थनाम**— གསང་འདུས་འཇམ་པའི་རྡོ་རྗེའི་དཀྱིལ་ཆོག་འབྲིང་པོ།

ग्सङ्-ऽदुस्-ऽजम्-पहि-र्दो-र्जेहि-द्क्यिल्-छोग्-ऽब्रिङ्-पो

(गुह्यसमाजमञ्जुवज्रमण्डलविधिमध्यमकम्)

पत्र संख्या—43 (107–192)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्र्यल्-ग्सुङ्-ऽबुम्, जिल्द–68

ग्रन्थकार/प्रकाशक—पूर्ववत्

34. **ग्रन्थनाम** — གསང་འདུས་འཇམ་པའི་རྡོ་རྗེའི་དཀྱིལ་ཆོག་མར་མེ་མཛད་བཟང་པོའི་…
ལུགས།

ग्सङ्-ऽदुस्-ऽजम्-पहि-र्दो-र्जेहि-द्क्यिल्-छोग्-मर्-मे-म्ज़द्-ब्सङ्-पोहि-लुग्स्

(गुह्यसमाजमञ्जुवज्रमण्डलविधिः, दीपंकरभद्रमतम्)

पत्र संख्या — 27 (193–246)
जिल्द संख्या — बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्गयल्-ग्सुङ्-ऽबुम्, जिल्द 68
ग्रन्थकार/प्रकाशक — पूर्ववत्

35. **ग्रन्थनाम** — སློབ་དཔོན་སྨན་ཞབས་ཀྱི་ལུགས་ལ་ཇི་ལྟར་བྱ་བའི་ངེས་པ་བཤད་པ།

स्लोब्-द्पोन्-स्मन्-शब्स्-क्यि-लुग्स्-ल-जि-ल्तर् ब्य-बहि-ङेस्-प-ब्शद्-प
(गुह्यसमाजवितपादमते यथाकार्यविनिश्चयव्याख्या)
पत्र संख्या—11 (247-267)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्गयल्-ग्सुङ्-ऽबुम्, जिल्द-68
ग्रन्थकार / प्रकाशक—पूर्ववत्

36. **ग्रन्थनाम** — སློབ་དཔོན་དགའ་བའི་རྡོ་རྗེའི་ལུགས་ལ་ཇི་ལྟར་བྱ་བའི་ངེས་པ།

स्लोब्-द्पोन्-द्गऽ-बहि-र्दो-र्जेहि-लुग्स्-ल-जि-ल्तर्-ब्य-बहि-ङेस्-प
(आचार्यानन्दवज्रमते यथाकार्यविनिश्चयः)
पत्र संख्या—5 (269-278)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्गयल्-ग्सुङ्-ऽबुम्, जिल्द-68
ग्रन्थकार / प्रकाशक—पूर्ववत्

37. **ग्रन्थनाम** — སློབ་དཔོན་ཤནྟི་པའི་ལུགས་ལ་ཇི་ལྟར་ངེས་པ།

स्लोब्-द्पोन्-शान्ति-पहि-लुग्स्-ल-जि-ल्तर्-ङेस्-प
(आचार्यशान्तिपादमते यथाकार्यविनिश्चयः)
पत्र संख्या— 5 (279-288)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्गयल्-ग्सुङ्-ऽबुम्, जिल्द-68
ग्रन्थकार / प्रकाशक—पूर्ववत्

38. **ग्रन्थनाम** — སློབ་དཔོན་བསོད་སྙོམས་པའི་ལུགས་ལ་ཇི་ལྟར་བྱ་བ།

स्लोब्-द्पोन्-ब्सोद्-स्ञोम्स्-पहि-लुग्स्-ल-जि-ल्तर्-ब्य-ब
(आचार्यपैण्डपातिकमते यथाकार्यम्)
पत्र संख्या—3(289-294)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्गयल्-ग्सुङ्-ऽबुम्, जिल्द-68
ग्रन्थकार / प्रकाशक—पूर्ववत्

39. ग्रन्थनाम— བསྐྱེད་རྫོགས་ཟུང་དུ་འཇུག་པའི་མན་ངག་འཇམ་དཔལ་ཞལ་ལུང་།

बृस्क्येद्-ज़ोंग्स्-सुङ्-दु-ऽजुग्-पहि-मन्-ङग्-ऽजम्-द्पल्-शल्-लुङ्
(उत्पत्ति-निष्पन्नयुगनद्धोपदेशमञ्जुश्रीमुखागमः)

पत्र संख्या—116 (295-588)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्र्यल्-ग्सुङ्-ऽबुम्, जिल्द-68
ग्रन्थकार / प्रकाशक—पूर्ववत्

40. ग्रन्थनाम— ཟབ་གསལ་གཉིས་སུ་མེད་པའི་ཁྲིད་ཡིག

सब्-ग्सल्-ग्ञिस्-सु-मेद्-पहि-खिद्-यिग्
(गम्भीरालोकाद्वयव्याख्या)

पत्र संख्या—79 (589-745)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम् ग्र्यल्-ग्सुङ्-ऽबुम्, जिल्द-68
ग्रन्थकार / प्रकाशक—पूर्ववत्

41. ग्रन्थनाम— ཟབ་གསལ་གཉིས་མེད་ཀྱི་མན་ངག་རྣམ་ངེས།

सब्-ग्सल्-ग्ञिस्-मेद्-क्यि-मन्-ङग्-र्नम्-ङेस्
(गम्भीरालोकाद्वयोपदेशविनिश्चयः)

पत्र संख्या—13 (747–771)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्र्यल्-ग्सुङ्-ऽबुम्, जिल्द—68
ग्रन्थकार / प्रकाशक—पूर्ववत्

42. ग्रन्थनाम—རིམ་གཉིས་ཀྱི་མན་ངག་བསྟན་བཅོས་ལུགས།

रिम्-ञिस्-क्यि-मन्-ङग्-ब्स्तन्-ब्चोस्-लुग्स्
(शास्त्रसम्मतक्रमद्वयोपदेशः)

पत्र संख्या—93 (773–956)
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-ग्र्यल्-ग्सुङ्-ऽबुम्, जिल्द–68
ग्रन्थकार / प्रकाशक—पूर्ववत्

43. ग्रन्थनाम— གསང་འདུས་འཇིག་རྟེན་དབང་ཕྱུག་གི་སྒྲུབ་ཐབས་ཇོ་བོ་ལུགས།

ग्सङ्-ऽदुस्-ऽजिग्-र्तेन्-द्वङ् फ्युग्-गि-स्ग्रुब्-थब्स्-जो-बो-लुग्स्
(गुह्यसमाजलोकेश्वरसाधन आर्य(दीपंकर ?)मतम्)

पत्र संख्या—17 (957–989)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–68

ग्रन्थकार / प्रकाशक—पूर्ववत्

44. **ग्रन्थनाम**— རྡོ་རྗེ་ཕྲེང་བའི་མན་ངག་ཆེན་མོའི་སྨད་ཆ།

दों-र्जे-फ्रेङ्-बहि-मन्-ङग्-छेन्-मोहि-स्मद्-छ

(वज्रमालामहोपदेशपरार्धः)

पत्र संख्या—252 (1–509)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–69

ग्रन्थकार / प्रकाशक—पूर्ववत्

45. **ग्रन्थनाम**— གསང་འདུས་རྡོ་རྗེ་ཕྲེང་བའི་རབ་ཏུ་གནས་པའི་ཆོ་ག་སོགས།

ग्सङ्-ऽदुस्-दों-र्जे-फ्रेङ्-बहि-रब्-तु-ग्नस्-पहि-छो-ग-सोग्स्

(गुह्यसमाजवज्रमालाप्रतिष्ठानादिविधिः)

पत्र संख्या—21 (511–552)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-69

ग्रन्थकार / प्रकाशक—पूर्ववत्

46. **ग्रन्थनाम**— གསང་འདུས་རྡོ་རྗེ་ཕྲེང་བའི་མི་བསྐྱོད་རྡོ་རྗེའི་ལུས་དཀྱིལ་དུ་དབང་བསྐུར་"

བའི་ཆོ་ག

ग्सङ-ऽदुस्-दो-र्जे-फ्रेङ्-बहि-मि-ब्स्क्योद्-दों-र्जेहि-लुस्-द्कियल्-दु-द्बङ्-ब्स्कुर्-

बहि-छो-ग

(गुह्यसमाजवज्रमालाक्षोभ्यवज्रकायाभिषेकविधिः)

पत्र संख्या—26 (553-603)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल -ग्सुङ्-ऽबुम् जिल्द-69

ग्रन्थकार / प्रकाशक—पूर्ववत्

47. **ग्रन्थनाम**— གསང་འདུས་ཟབ་ལམ་རྡོ་རྗེ་ཕྲེང་བའི་མཆོག་བསྒྲུབ་པའི་མན་ངག་རྒྱས་པ་

དེ་ཉིད་རྣམ་ངེས།

ग्सङ्-ऽदुस्-सब्-लम्-दों-र्जे-फ्रेङ्-बहि-म्छोग् - ब्स्ग्रुब्-पहि-मन्-ङग्-र्ग्यस्-प-दे-त्रिद्-

र्नम्-ङेस्

(गुह्यसमाजगम्भीरमार्गवज्रमालापरमसाधनोपदेशविस्तरतत्त्वविनिश्चयः)

पत्र संख्या—77 (1–153)

जिल्द संख्या—ब्रो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–70

ग्रन्थकार/प्रकाशक—पूर्ववत्

48. **ग्रन्थनाम** – གསང་འདུས་རྡོ་རྗེ་འཕྲེང་བའི་ལུས་ཀྱི་དཀྱིལ་ཆོག་གི་ཚིག་དོན་རྣམ་ངེས།

ग्सङ्-ऽदुस्-र्दो-र्जे-ऽफ्रेङ्-बहि-लुस्-क्यि-द्क्यिल्-छोग्-गि-छिग्-दोन्-र्नम्-ङेस्

(गुह्यसमाजवज्रमालाकायमण्डलविधिशब्दार्थविनिश्चयः)

पत्र संख्या—24 (155–201)[1]

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-70

ग्रन्थकार/प्रकाशक—पूर्ववत्

49. **ग्रन्थनाम** – གསང་འདུས་རྡོ་རྗེ་ཕྲེང་བའི་སྦྱིན་སྲེག་གི་ཆོ་གའི་རིམ་པ།

ग्सङ्-ऽदुस्-र्दो-र्जे-फ्रेङ्-बहि-स्बियन्-स्रेग्-गि-छो-गहि-रिम्-प

(गुह्यसमाजवज्रमालाहोमविधिक्रमः)

पत्र संख्या—19 (203–239)

जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द–70

ग्रन्थकार/प्रकाशक—पूर्ववत्

50. **ग्रन्थनाम** – གསང་འདུས་རྡོ་རྗེ་ཕྲེང་བའི་རབ་གནས་དང་འབྲེལ་བའི་ཚོགས་ཀྱི་འཁོར་ལོ་སོགས།

ग्सङ्-ऽदुस्-र्दो-र्जे-फ्रेङ्-बहि-रब्-ग्नस्-दङ्-ऽब्रेल्-बहि-छोग्स्-क्यि-ऽखोर्-लो-सोग्स्

(गुह्यसमाजवज्रमालाप्रतिष्ठानसम्बद्धगणचक्रादयः)

पत्र संख्या—14 (241–267)

जिल्द संख्या – बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द—70

ग्रन्थकार/प्रकाशक – पूर्ववत्

51. **ग्रन्थनाम**— གསང་འདུས་རྡོ་རྗེ་ཕྲེང་བའི་དམར་ཁྲིད་སྙིང་པོ་ཟབ་ལམ་གསལ་བ།

ग्सङ्-ऽदुस्-र्दो-र्जे-फ्रेङ्-बहि-द्मर्-ख्रिद्-स्त्रिङ्-पो-सब्-लम्-ग्सल्-ब

(गुह्यसमाजवज्रमालामुखाम्नायगर्भगम्भीरमार्गालोकः)

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1. पृष्ठ संख्या 155–172 अपूर्ण है ।

पत्र संख्या—65 (269-398)[1]
जिल्द संख्या – बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-70
ग्रन्थकार / प्रकाशक—पूर्ववत्

52. ग्रन्थनाम — ནག་པོ་ལུགས་ཀྱི་ཕ་རྒྱུད་གླེང་གཞིའི་གསང་ཁྲིད་རིམ་པ་ལྔ་པ།
नग्-पो-लुग्स्-क्यि-फ-र्ग्युद्-ग्लेङ्-ग्शिहि-ग्सङ्-ख्रिद्-रिम्-प-ल्ङ-प
(कृष्णमते पितृतन्त्रनिदानगुह्यसमाजव्याख्या पञ्चक्रमः)
पत्र संख्या—67 (379-514)[2]
जिल्द संख्या—बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल-ग्सुङ्-ऽबुम्, जिल्द-90
ग्रन्थकार / प्रकाशक—पूर्ववत्

53. ग्रन्थनाम — ཐབས་རྒྱུད་ལ་སོགས་པའི་དཀྱིལ་འཁོར་གྱི་ཆོ་ག་དང་སྒྲུབ་ཐབས་བཤད་པ།
थब्स्-र्ग्युद्-ल-सोग्स्-पहि-द्क्यिल्-ऽखोर्-ग्यि-छो-ग-दङ्-स्ग्रुब्-थब्स्-ब्शद्-प
(उपायतन्त्रादिमण्डलस्य विधिसाधनयोर्भाष्यम्)
पत्र संख्या—8 (515-529)
जिल्द संख्या – बो-दोङ्-फ्योग्स्-लस्-र्नम्-र्ग्यल्-ग्सुङ्-ऽबुम्, जिल्द-103
ग्रन्थकार / प्रकाशक –पूर्ववत्

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1. पृष्ठ संख्या 271-72 अपूर्ण है
2. पृष्ठ संख्या 383-84 अपूर्ण है ।

दुर्लभ ग्रन्थों की आधार सामग्री

—ठाकुरसेन नेगी—

[इस शीर्षक के अन्तर्गत 'धीः' के 17वें अंक में 83 महत्त्वपूर्ण हस्तलिखित ग्रन्थों की सूचना दी गई थी। प्रस्तुत अंक में 66 अन्य हस्तलिखित ग्रन्थों की सूचना दी जा रही है। इनमें से कुछ ग्रन्थों के तिब्बती में उपलब्ध अनुवाद की सूचना भी दी जा रही है।]

ABBREVIATIONS

ASHA	Asha Archives, Maitidevi, Kathmandu, Nepal.
CABATON	Catalogue Sommaire des Mss. Sanscrits et Pālis de la Bibliothéque Nationale, Par A. Cabaton, Ier Facicule, Mss. Sanscríts, Paris, 1907.
CAMBRIDGE	Catalogue of the Buddhist Manuscripts in the university Library, Cambridge, ed. by Cecil Bendall, Cambridge, 1883.
COMP./INCOMP.	Complete/Incomplete.
DEV.	Devanāgarī.
GOS	An Alphabetical List of Manuscripts in the Oriental Institute, Baroda, Vol. II, 1950.
IASWR	Buddhist Sanskrit Manuscripts, Micro-fische Colloction belonging to the Institute for Advance Studies of World Religions, New York.
JBORS	The Journal of the Bihar & Orissa Research Society, Patna, Vol. XXI-L, pp. 21-43.
MCBMBLJ	Microfilm Catalogue of Buddhist Mss. in Nepal, Vol. I, 1981, ed. by Hidenobu Takoka, belonging to the Buddhist Library, Japan.
N	Newārī.
NEPAL-II	Catalogue of Durbar Library, Nepal, Vol. II.
NP/PL	Nepali Paper/Palm Leaf.
PCUV	Personal Collection of Uṣṇīṣa Vajrācārya, Patan, Nepal.
RAK	Raṣṭriya Abhilekhālaya, Kathmandu, Nepal.
RASGBI	Royal Asiatic Society of Great Britain and Ireland.
SMTUL	A Catalogue of Sanskrit Manuscripts in the Tokyo University Library, Tokyo, Japan, 1965.

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Title	Author	Institution	Ms. No.
अभिमतफलसिद्धिदायिनी वज्रयोगिनी-		SMTUL	201–14
नैरात्म्यगुह्येश्वरमन्त्र		,,	344–8
Abhimataphalasiddhidāyinī-vajrayoginīnairātmyaguhyeś-varamantra		,,	420-X-II
अभिसमयक्रम Abhisamayakrama		JBORS	XXVI, 19–137
अमोघपाशलोकेश्वरमहामण्डलपूजा Amoghapāśalokeśvaramahā-maṇḍalapūjā		RAK	Reel No. H. 128/6
अमोघपाशलोकेश्वरव्रत Amoghapāśalokeśvaravrata		,,	,, H. 49/5
अमोघपाशहृदय		,,	5/183
Amoghapāśahṛdaya		,,	Reel No. E. 123/15
		,,	,, ,, E. 192/10
		IASWR	MBB-I-30
आर्याष्टाङ्गपोषधानुशंसा Āryāṣṭāṅgapoṣadhānuśaṁsā		,,	MBB-II-151

Material	Script	Folio	Comp./Incomp.	Other Information
Paper	N	($49a^{2}$-$51a^{5}$)		
,,	,,	($231b^{3}$-$235b^{5}$)		
,,	,,	($35b^{4}$-$37b^{3}$)		
,,	Kutila	204	Comp.	
,,	Dev.	86	,,	
,,	,,	57	,,	
,,	,,	18		
,,	N	18		
,,	,,	18		
,,	,,	25		
PL	,,	5		

Title	Author	Institution	Ms. No.
आर्यगणपतिहृदय Āryagaṇapatihṛdaya		RAK	Reel No. E. 298/33
		,,	,, E. 259/20
		,,	,, E. 461/14
आर्यतारापूजाविधि Āryatārāpūjāvidhi		,,	,, H. 7/18
आर्यनामसङ्गीतिसाधन Āryanāmasaṅgītisādhana		IASWR	MBB-I-123
आर्यवसुन्धरामहाविद्या Āryavasundharāmahāvidyā		GOS	10488
आर्यहलाहलसाधन Āryahalāhalasādhana		RAK	5/223
उपसम्पदाविधि Upasampadāvidhi		IASWR	MBB-II-70
एकाक्षरकल्पकतिपयप्रयोग Ekākṣarakalpakatipayaprayoga		,,	MBB-I-123

Material	Script	Folio	Comp./Incomp.	Other Information
NP	Dev	8	Comp.	
,,	N	4	,,	
,,	,,	14	,,	
,,	,,	28	,,	
,,	,,	(69b-71a)		
,,	,,	5		Sam. 1755
,,	,,	1	,,	
,,	,,	65		
,,	,,	(73b-74b)		

Title	Author	Institution	MS. No.
कल्लवीरसमाधिहृदय Kallavīrasamādhihṛdya		SMTUL	418-4
		,,	418-43
		,,	202-95
		NEPAL-II	P. 244
कल्पोक्तमारीचीसाधन Kalpoktamārīcīsādhana	पण्डिताचार्यगर्भपाद Paṇḍitācārya-grabhapāda	IASWR	MBB-I-123
कल्याणपञ्चविंशतिकास्तुति Kalyāṇapañcaviṁśatikāstuti		CABATON	28
कालचक्रसाधन Kālacakrasādhana		ASHA	570
कुमारीपूजाविधि Kumārīpūjāvidhi		RAK	1/1607
कुलिशेश्वरतन्त्र Kuliśeaśvaratantra		SMTUL	107

Material	Script	Folio	Comp./Incomp.	Other Information
Paper	N	(149a-149b)		
,,	,,	($111b^7$-$112b^4$)		
,,	,,	($409a^3$-$409b^5$)		
NP	,,	(322a-322b)		
,,	,,	(126b-129b)		
Paper	Dev.	7		
NP	N	48		
PL	Bhujimol	3		
Paper	N	18		

Title	Author	Institution	MS. No.
गुरुपूजाकिरणविधि Gurupūjākiraṇavidhi		RAK	1/1696
गुरुमण्डलार्चनविधि Gurumaṇḍalārcanavidhi		PCUV	30
गुह्यलोकोत्तरविधि Guhyalokottaravidhi		MCBMBLJ	A. 96
गुह्यसमाजपरार्धं (सम्पुटोद्भवतन्त्र)		IASWR	MBB-I-60
Guhyasamājaparārdha		,,	MBB-I-85
(Sampuṭodbhavatantra)		CAMBRIDGE	Add. 1365
No. 381 (Ga. 73b¹–158b⁷)		,,	Add. 1617
Yaṅ-dag-par sbyor-ba shes		SMTUL	120
bya-baḥi rgyud chen-po.		,,	437
T. Gayadhara, Śākya ye-śes.		,,	438
R. Bu-ston.		,,	439
		RASGBI	37
		,,	44
		RAK	3/239
		,,	4/2432
		,,	1/1513/12
		,,	Reel No. C. 13/9
		ASHA	RN. No. 275
		RAK	3/648
		,,	3/280
		,,	3/300
		,,	4/71
		,,	3/239
		,,	Reel No. E. 1481/8

Material	Script	Folio	Comp./Incomp.	Other Information
NP	N	Folding Book		
,,	,,	(1b-16a)		
,,	,,	32(1b-32a)		
,,	,,	124		
,,	,,	125	Comp.	
Paper	,,	259		
,,	,,	55		
,,	,,	121		
,,	,,	236		
,,	,,	129		
,,	,,	160		
,,	,,	127		
,,	,,	121		
NP	,,	73	Incomp.	
,,	,,	116	,,	
,,	,,	105		
,,	,,	117		
,,	,,	361-431	Comp.	
,,	,,	125	,,	
,,	,,	143	,,	
,,	,,	53	,,	
,,	,,	75	,,	
,,	Dev.	88	,,	
,,	N	124	,,	

Title	Author	Institution	MS. No.
चक्रसंवरसप्ताक्षरसाधन Cakrasaṁvarasaptākṣa-rasādhana	अद्वयवज्रपाद Advayavajrapāda	IASWR	MBB-I-123
चण्डमहारोषणसाधनसंकल्प Caṇḍamahāroṣaṇasādhana-saṁkalpa		,,	,,
जलहोमनागसमाधि Jalahomanāgasamādhi		RAK	4/1035
(श्री)जिनजन्यवज्रविलासिनी-वराहमालामन्त्र (Śrī) jinajanyavajravilāsi-nīvarāhamālāmantra		,,	Reel No. E. 273/15
ज्योतिषसारपञ्जिका Jyotiṣasārapañjikā		,,	,, E. 697/3
ज्ञानप्रदीपमृत्युञ्जययोगसंग्रह Jñānapradīpamṛtyuñjaya-yogasaṁgraha		,,	3/373
ज्ञानोल्काहोमकारिका Jñānolkāhomakārikā		IASWR	MBB-II-73

Material	Script	Folio	Comp./Incomp.	Other Information
NP	N	(234b-239a)		
„	„	(74b-76a)		
„	„	folding Book		
„	„	(103a-104b)		
„	Dev.	105	Comp.	
PL	N	48	Damage	
NP	„	33		

Title	Author	Institution	MS. No.
ताराभट्टारिकानामाष्टोत्तरशतक सटीक		SMTUL	157
Tārābhaṭṭārikānāmāṣṭottara-		,,	158
śataka Saṭīka		,,	159
		,,	160
त्रिसमाधिविधि Trisamādhividhi		RAK	Reel No. H. 101/1
त्वरिताज्ञानकल्प Tvaritājñānakalpa		,,	4/304
दशदिक्लोकपालगीत Daśadiklokapālagīta		MCBMBLJ	CH. 122-f.
द्विभुजसंवरोपदेश Dvibhujasaṁvaropadeśa		IASWR	MBB-I-123
द्विहस्ततारासाधन Dvihastatārāsādhana		,,	MBB-I-123
नागबलिमन्त्र Nāgabalimantra		SMTUL	420 X-5

Material	Script	Folio	Comp./Incomp.	Other Information
Paper	N	27		
,,	,,	7		
,,	,,	7		
,,	,,	9		
NP	,,	54	Incomp.	
,,	,,	9	Comp.	
,,	,,	34		
,,	,,	(244a-245b)		
,,	,,	(89a-93a)		
Paper	,,	(32-II·a⁴-b²)		

Title	Author	Institution	MS. No.
नीलदण्डहृदय Nīladaṇḍahṛdaya		SMTUL	418-155
नैरात्मामण्डलविशुद्धियोग Nairātmāmaṇḍalaviśuddhiyoga		IASWR „	MBB-I-123 MBB-I-123
प्रत्यङ्गिरापद्धति Pratyaṅgirāpaddhati		„	MBB-II-297
प्रत्यङ्गिरामहाविद्याराज्ञी Pratyaṅgirāmahāvidyārājñī		CABATON	75
बुद्धकपालसाधन Buddhakapālasādhana		IASWR	MBB-I-123
भूतडामरसाधनोपायिका Bhūtaḍāmarasādhanopāyikā		„	MBB-I-123
मण्डलाधिवासनविधि Maṇḍalādhivāsanavidhi		ASHA	NRN 276

Material	Script	Folio	Comp./Incomp.	Other Information
Paper	N	(266b¹–3)		
NP	,,	(204b–209b)		
,,	,,	(99b–101b)		
,,	,,			
Paper	,,	37		
NP		(242a–244a)		
,,		(253a–257b)		
,,	,,	38	Incomp.	

Title	Author	Institution	MS. No.
महाप्रत्यङ्गिराविद्याभ्यासधर्म Mahāpratyaṅgirāvidyābhyā-sadharma		IASWR	MBB-II-273
महामन्त्रानुसारिणी Mahāmantrānusāriṇī		CABATON	86
महार्थक्रिया Mahārthakriyā		MCBMBLJ	DH-2 DH 235
महामायातन्त्रबलिविधि Mahāmāyātantrabalividhi		IASWR	MBB II-273
महामायातन्त्रानुसारहेरुकसाधनोपायिका Mahāmāyātantrānusāra-herukasādhanopāyikā		,,	,,
महामायादेवीश्मशान Mahāmāyādevīśmaśāna		SMTUL ,,	202-25 419-III-88
महामायादेवीहृदय Mahāmāyādevīhṛdaya		RAK	Reel No. E.273/15

Material	Script	Folio	Comp./Incomp.	Other Information
NP				
Paper	Dev.	315		
NP	N	13 (2b-38b)		
,,	Dev.	64		
,,		(232b-233a)		
,,		(229b-232b)		
,,		($317b^{6}$-$318a^{4}$) ($237a^{4}$-b^{3})		
,,	,,	(87b-88a)		

Title	Author	Institution	MS. No.
महासाहस्रप्रमर्दनीसाधन Mahāsāhasrapramardanī- sādhana		SMTUL „	202–47 419-III-127-1
महासाहस्रप्रमर्दनीसूत्र Mahāsāhasrapramardanīsūtra		„	200–31
मैत्रेयसाधन Maitreyasādhana		IASWR	MBB-I-123
यमारिसंक्षिप्तपूजापद्धति Yamārisaṁkṣiptapūjā- paddhati		RAK	3/44, Reel E. 247/35
योगिनीसंचारनिर्देश Yoginīsaṁcāranirdeśa		ASHA	DH. 354
रक्तवज्रवाराहीसाधन Raktavajravārāhīsādhana		„	DH, 332
स्वाधिष्ठानक्रमवज्रयोगिनीसाधन Svādhiṣṭhānakramavajra- yoginīsādhana		IASWR	MBB-II-240

Material	Script	Folio	Comp./Incomp.	Other Information
Paper	N	(330b⁵–331a¹)		
,,	,,	(266a³–b)		
,,	,,	(138a¹–139a⁴)		
NP	,,	(273a¹–273b)		
,,	,,	27	Comp.	
PL	,,	21		
NP	,,	2		
,,	,,	7		

Title	Author	Institution	MS. No.
हस्तपूजाविधि Hastapūjāvidhi		IASWR	MBB-I-123
हस्तपूजाविधान Hastapūjāvidhāna		SMTUL	196-22
		,,	202-51
		,,	419-III-13
हस्तमुद्रा Hastamudrā		IASWR	MBB-II-69
हारीतीदेवीपूजाविधि Hāritīdevīpūjāvidhi		RAK	4/1303
हिरण्यमालानाम दशक्रियाविधि Hiraṇyamālānāma Daśakriyāvidhi		IASWR	MBB-II-97
हेरुकमन्त्रपूजाविधि Herukamantrapūjāvidhi		RAK	Reel No. E. 127/4
हेरुकातियोग Herukātiyoga		IASWR	MBB-II-189
हेवज्रसाधन Hevajrasādhana		,,	MBB-I-123

Material	Script	Folio	Comp./Incomp.	Other Information
NP	N	(240b-242b)		
Paper	,,	($55b^5$-$57a^1$)		
,,	,,	($336b^5$-$337b^3$)		
,,	,,	($1a^2$-5)		
NP	,,	24		
,,	,,	33		
,,	,,	20		
,,	,,	2	Incomp.	
,,	,,	24	,,	
,,	,,	(224-227)	,,	

छः योगों द्वारा परम सत्य का अधिगम

—ठाकुरसेन नेगी—

['धीः' 17वें अंक में नरोपा के चण्डाली योग की पाँच प्रमुख उच्च साधनाओं का विवेचन प्रस्तुत किया गया था। प्रस्तुत अंक में नरोपा के छः योगों द्वारा परम सत्य के अधिगम का विवेचन किया जा रहा है। जब साधक इन गम्भीर छः योगों के उपदेश की साधना करता है, तो वह कभी अपने अच्छे अनुभव मात्र से सन्तुष्ट होकर नहीं रह जाता, प्रत्युत और अधिक परिश्रम एवं निष्ठा के साथ अपने जीवन के अन्तिम समय तक इस साधना का अभ्यास करता रहता है, जिसके फलस्वरूप वह (साधक) अपने साधनाकाल में ही सांसारिक एवं लोकोत्तर सिद्धियों को प्राप्त करता हुआ इस परम सत्य (बुद्धत्व) का अधिगम करता है।]

तान्त्रिक योगी (गुरु) चार प्रकार के तन्त्रों से परिचित होते हैं। प्रारम्भ में यहाँ उन चारों प्रकार के उच्चतम तन्त्रों का अतिसंक्षिप्त व्याख्यान प्रस्तुत किया जा रहा है—

प्रथम कोटि में उन तन्त्रों को रखते हैं, जिनमें परमार्थसत्य (तथता) का व्याख्यान सन्निहित है। द्वितीय कोटि में गूढ़ (गुह्य), रहस्यात्मक विज्ञान से सम्बद्ध तन्त्र आते हैं। तृतीय कोटि में योगिनी अथवा शक्ति तन्त्र आते हैं। चतुर्थ कोटि में 'कालचक्र' तन्त्र का समावेश किया जाता है।

भोट परम्परा में प्रथम प्रकार के तन्त्रों का उद्भव 'पूर्व दिशा' (संभवतः पूर्वी बंगाल) में सम्राट् प्रद्योतचन्द्र के समय में माना जाता है। उक्त सम्राट् का समय ईसा की प्रथम शती के पूर्व माना जाता है। द्वितीय प्रकार के तन्त्रों का उद्भव नागार्जुन और उनके मतानुयायियों के द्वारा ईसा की द्वितीय एवं तृतीय शताब्दी में 'दक्षिण' में हुआ। तृतीय प्रकार के तन्त्रों का आविर्भाव उड्यान (ओडियान, यह प्राचीन क्षेत्र अब भारत के पश्चिम में स्थित अफगानिस्तान में समाविष्ट है) में कम्बलपाद नामक तन्त्राचार्य के द्वारा हुआ। इसी भू-भाग में आचार्य पद्मसंभव ने प्रथम बार तन्त्र का प्रचार-प्रसार किया। इस तन्त्रवर्ग के प्रचार-प्रसार के कारण ही वे भोटवासियों में अत्यधिक लोकप्रिय एवं अपने अनुयायियों में 'गुरु रिन्पोछे' (परमगुरु) के नाम से विख्यात हुए। आचार्य पद्मसंभव के आठ भारतीय गुरु हुए बतलाये जाते हैं, जो उस समय आठ विभिन्न बौद्ध निकायों के आचार्य थे। विभिन्न दार्शनिक प्रस्थानों के आकलन के अनन्तर आचार्य पद्मसंभव ने विचारों की समरसता के आधार पर उस सम्प्रदाय की स्थापना की, जो तिब्बत में त्रिङ्मापा सम्प्रदाय कहलाता है और वहाँ के चार

विशिष्ट दार्शनिक प्रस्थानों (निकायों) में सबसे पुराना है। इस सम्प्रदाय के विषय में यूरोपीय विद्वानों को इनके मूलस्रोतों के सम्बन्ध में बहुत थोड़ी जानकारी है, क्योंकि उन ग्रन्थों में वर्णित विषय और उनकी यथाभूत प्रकृति त्रिङ्मापा के मठों (विहारों) के बाहर बहुत कम विदित है। अतः इस क्षेत्र में भी शोध के लिये पर्याप्त अवकाश है, जिससे बौद्ध धर्म के इतिहास की महत्त्वपूर्ण सामग्री जुटाई जा सकती है।

चौथी कोटि के अन्तर्गत परिगणित कालचक्र तन्त्र की उत्पत्ति 'उत्तर' में शम्भल प्रदेश में हुई और भारत में छः सौ ईस्वी के आस-पास इसका प्रचार हुआ।

आचार्य पद्मसम्भव द्वारा प्रसारित तन्त्रों का विधिवत् व्याख्यान हमें कर्ग्युद्पा सम्प्रदाय को रचनाओं में भी मिलता है। ये रचनाएँ पूर्वोक्त सम्प्रदाय के व्याख्यानों से किंचित् भिन्न प्रकार की हैं, जो बारहवीं शताब्दी के दो महायोगी मरपा और मिलारेपा द्वारा संचालित धर्म-देशना की नई विधि से प्रभावित हैं। कर्ग्युद्पा सम्प्रदाय का स्वतन्त्र विकास कादमपा सम्प्रदाय की तरह हुआ।

इस प्रसंग में हमारा ध्यान परमज्ञान और चित्त की तथता एवं संवृति सत्य के विश्लेषण से थोड़ा हटकर योगदर्शन, मुख्यतः उसके तान्त्रिक स्वरूप पर केन्द्रित है, जो भारत में 'कुण्डलिनी योग' के नाम से प्रचलित है। कुण्डलिनी योग से सम्बन्धित भोट परम्परा में अवगम्य षड्(धर्म)योग सिद्धान्त का यथोक्त निरूपण मैंने अपने पूर्व निबन्धों में प्रस्तुत किया है। प्रस्तुत अंक में इन छः योगों का संयोग एवं परम सत्य के अधिगम का संक्षिप्त विवेचन प्रस्तुत किया जा रहा है।

जब साधक इस गम्भीर (गूढ, गुह्य) छः (धर्म) योग के उपदेशों की साधना का अभ्यास करता है, वह कभी अपने अच्छे अनुभव मात्र से ही सन्तुष्ट होकर नहीं रह जाता, प्रत्युत और अधिक परिश्रम और निष्ठा के साथ अपने जीवन के अन्तकाल तक इसका अभ्यास करता है। यदि किसी साधक में दृढ़ प्रतिज्ञा और संकल्प का अभाव है, तो उसे क्षणिक जीवन और दुःखी संसार के ऊपर ध्यानस्थ होना चाहिये। यदि कोई स्वार्थी और अहंकारी है, तो उसे करुणा, सद्भावना और बोधिचित्त की साधना करनी चाहिये।

साधक द्वारा जब इन षड्विध योगों का अभ्यास किया जा रहा हो, तो उसे संघ से करुणा और बोधिचित्त के लिये प्रार्थना, पापों के प्रायश्चित्त (पश्चाताप) के लिये साष्टांग (दण्डवत) प्रणाम, समर्पण आदि विभिन्न प्राथमिक भावनाओं का कभी भी परित्याग नहीं करना चाहिये, बल्कि उसे इन पर एक-दो बार दिन में साधना अवश्य करनी चाहिये। साधक अपने इन

छः योगों के मुख्य ध्यान के समय चार या छः बार इनका ध्यान अवश्य करे, अर्थात् जब वह जगा हो, जब वह अन्तराभव एवं चण्डाली पर साधना कर रहा हो, जब वह सोया हो, अर्थात् प्रभास्वर प्रकाश एवं स्वप्नयोग में ध्यानस्थ हो, इन सभी स्थितियों में उसे ध्यानस्थ रहना चाहिये। जो साधक चण्डाली योग में प्रवीण नहीं है, वह न तो प्राण को मध्यनाड़ी में प्रवेश करा सकता है, न चार शून्यों को चार आनन्दों के रूप में खोल सकता है और न अन्तराभव शरीर को प्रभास्वर प्रकाश में प्रदीप्त कर सकता है। परिणाम स्वरूप वह चण्डाली योग तथा अन्तराभव योग की समुचित रूप से साधना नहीं कर सकता। इसलिये चण्डाली योग को छः योगों की साधना में अत्यन्त महत्त्वपूर्ण माना गया है।

अत: साधक को अवश्य ही अपने समय का तीसरा भाग चण्डाली योग की साधना में लगाना चाहिये, जब वह अन्य योगों की साधना कर रहा हो, उस समय एक दृष्टि उसको अन्तराभव और संक्रमणयोग की साधना में भी लगानी चाहिये और उसके द्वारा अपनी स्मृति को पुनः जागृत कर लेना चाहिये।

छः योगों का संयोग

तन्त्र संसार और निर्वाण के एकात्मक (तादात्म्य) दृष्टि पर आधारित है, जिसमें इच्छाओं का दिव्यीकरण (उदात्तीकरण) और सहज त्रिकाय का प्रकटीकरण(अनावरण) होता है। छः योगों के अभ्यास से तीन प्रकार की रागात्मक दृष्टियों का और बुद्ध के त्रिकाय स्वरूप का विविध रूप में संयोग या संश्लेषण होता है।

चण्डाली एवं मायिक काययोग की साधना में जब साधक (योगी) जाग्रत् अवस्था में होता है, तो वह रागतत्त्व के साथ सम्बन्धित होता है, जो प्रभास्वर योग और स्वप्नयोग को न जानने के कारण अन्तराभव और मायिक काय को घृणा के साथ देखता है।

सहज प्रकाश के साथ (साधक) का अपना सात्मीकरण का भाव धर्मकाय के साथ सम्बद्ध होना है। प्रभास्वर योग और मायिककाय योग में प्राण का चित्त (मन) के रूप में, अर्थात् प्राण का चित्त के साथ सम्बन्धित होना संभोगकाय से सम्बद्ध होना है। शरीर के अपरिष्कृत (अपक्व) द्रव्यों का अवधूती में विसर्जन (विलय) करके उनका मण्डल में संक्रमण (परिवर्तन) करना निर्माणकाय के रूप में अधिगम करना है।

मृत्यु के समय अपने को सहज प्रकाश के साथ आत्मसात् (सम्बन्धित) कर लेना धर्मकाय से सम्बन्धित होना है। अन्तराभव शरीर से अपने मायिक काय का संयोजन करना

संभोग काय के रूप में प्रस्फुरण है और चित्त का शरीर के विभिन्न स्थानों और रूपों में धारण करना निर्माण काय है। पुनश्च प्रगाढ़ निद्रा, धर्मकाय, स्वप्न संभोगकाय और जाग्रत् अवस्था निर्माण काय को प्रतिबोधित करना है।

इस प्रकार और भी अनेक विधियों द्वारा त्रिकाय के साथ छः योगों का सम्बन्ध बन सकता है, किन्तु उपर्युक्त बातें इनकी सामान्य सिद्धान्त की व्याख्या के लिये पर्याप्त हैं। जो लोग इस योग में विशेष कर उत्पत्तिक्रम और निष्पन्नक्रम में प्रवीण (दक्ष, निष्णात) हुए हैं या पूर्णता प्राप्त कर लिये हैं और बुद्धत्व प्राप्ति के लिये इसी जन्म में इच्छुक हैं, उन्हें गुह्य कृत्यों का अनुष्ठान करना चाहिये।

आज कल भोट देश एवं हिमालयीय क्षेत्रों में बहुत कम ऐसे साधक (योगी) हैं, जो इस साधना को करते हैं। इसलिये इस विषय का यहाँ अधिक विस्तार करना या विश्लेषित करना अनावश्यक है।

जो (साधक) लोग इसके बारे में और विस्तृत रूप से जानने के इच्छुक (अभिलाषी) है, उन्हें अन्य स्रोतों (मार्गों) को भी देख कर उनसे विचारविमर्श कर लेना चाहिये। गुरु परम्परानुसार जो इन गुरुगम्य गुह्य कृत्यों का अनुष्ठान करते हैं, वे केवल योगोन्मुख या उत्पत्तिक्रम और निष्पन्नक्रम योग की पूर्णता ही नहीं प्राप्त करते, बल्कि वे महायान और हीनयान की दृष्टि से उन कृत्यों का अभ्यास भी करते हैं। उन्हें संसार के बारे में, अर्थात् सांसारिकता से कुछ लेना-देना नहीं होता, इसलिये अकसर ये लोग श्मशानों (कब्रिस्तान), जंगलों, पहाड़ों की गुफाओं एवं एकान्त निर्जन स्थानों में रह कर तान्त्रिक साधना करते हैं, आहत (विक्षत) प्राणी की भांति उनकी संसार में अभिरुचि नहीं होती, वे शेर की भांति निडर हो कर कहीं भी चले जाते हैं। वे आसमान में वायु के समान विचरण करते हुए इस जीवन से उसका कोई मूल्य नहीं जोड़ते, उनका मन विषयहीन शून्य की भांति होता है। उनके कार्य (कृत्य) उन्मत्त पुरुष की भांति बिना किसी भेद-भाव के होते हैं।

छः (धर्म) योगों का अधिगम

इन छः योगों के अभ्यास से दो तरह की सिद्धियों का अधिगम (प्राप्ति) होता है, उनमें कुछ सांसारिक (ऐहिक) और कुछ लोकोत्तर हैं। सांसारिक में चार प्रमुख कृत्यों (कार्यों) एवं लोकोत्तर में आठ सिद्धियों की प्राप्ति होती है।

छः योगों के साधनाभ्यास को करने वाले साधक चार निम्नलिखित सांसारिक उपलब्धियों को प्राप्त करते हैं—

1. इस प्रकार की शक्ति (सिद्धि) का अधिगम करना, जिससे साधक (योगी) द्वारा अपने तथा दूसरों के संकट (आपत्ति) एवं दुर्भाग्य को रोका जा सके या उसका निवारण किया जा सके।

2. इस प्रकार की शक्ति का अधिगम करना, जो सद्गुणों और सौभाग्य को विकसित कर सके।

3. इच्छित वस्तु को अपनी ओर समाकर्षित करने की शक्ति प्राप्त करना।

4. सभी प्रकार की बाधाओं (विघ्नों) और बुराइयों पर विजय प्राप्त कर लेना।

आठ प्रकार की सिद्धियाँ निम्नलिखित हैं—

1. उस रहस्यात्मक शक्ति का अधिगम करना, जो साधक की अपनी सभी प्रकार की इच्छाओं को पूर्ण कर दे।

2. अलौकिक शक्ति या अलौकिक (मायावी, तिलस्मी) जड़ी-बूटी (वनौषधि) प्राप्त कर लेना, जो किसी के कष्ट को अलौकिक या चामत्कारिक ढंग से ठीक (लाभ) कर दे।

3. दिव्यदृष्टि (अतीन्द्रिय) की प्राप्ति, जो सबको सम्मोहित करे।

4. शीघ्र गमन की शक्ति।

5. अलौकिक परमौषधि (अमृत, पारस), जो किसी को बुढ़ापे में जवानी ला दे।

6. देवी-देवताओं के साथ काम करने की शक्ति प्राप्त कर लेना।

7. अपने शरीर को भीड़-भाड़ में अदृश्य करने की शक्ति प्राप्त कर लेना।

8. दीवार, पर्वत और चट्टानों से गुजर जाने की शक्ति प्राप्त कर लेना।

ये सांसारिक सिद्धियाँ उत्पत्तिक्रम योग के साधनाभ्यास से प्राप्त होती हैं, किन्तु लोकोत्तर या अन्तिम परम सिद्धि की प्राप्ति केवल उत्पत्ति एवं निष्पन्नक्रमयोग के संयुक्त साधनाभ्यास से होती है।

परम सत्य (बुद्धत्व) का अधिगम

अब हम परम सत्य की विभिन्न अवस्थाओं का संक्षेप में विवरण प्रस्तुत करेंगे—

1. जो साधक इस योग मार्ग में प्रवेश कर चुका है और जिसने दोनों प्रकार के योगों का साधनाभ्यास और अनुभव कर लिया है, वह साधक (योगी) प्रथम भूमि स्रोतापत्ति अवस्था प्राप्त कर चुका माना जाता है।

2. वह साधक जो प्राण और चित्त को अवधूती में ले आ चुका है तथा चार प्रकार के अधोगामी आनन्दों का बोध करता है, शून्यता के आनन्द का अर्थात् शून्यानन्द का सीधे अनुभव करता है, संसार में प्राण और नाडियों की असीम (अपरिमित) शक्ति को बढ़ाता है, वह साधक (योगी) द्वितीय भूमि अवस्था तक पहुँचा हुआ माना जाता है, जिसे समाधि योग की सकृदागामी अवस्था कहते हैं।

3. जो साधक विशुद्ध तत्त्वबिन्दु को अवधूती (नाडी) के द्वारा खींचकर चार प्रकार के ऊर्ध्वगामी आनन्दों का अनुभव करता है, बिन्दु को शीर्षचक्र (उष्णीषचक्र) में स्थिर करता है और चक्र (ग्रन्थि, सन्धि) के रूप में जो अवधूती मार्ग को बन्द कर दें, इस प्रकार छः चक्रों के अवरोधकों को हटाता हुआ 21600 कार्मिक प्राणों (वायुओं) की तात्त्विक स्थिति को पृथक् करके समझता है या अनुभव करता है, वह तीसरी भूमि अनागामी अवस्था एवं चौथी भूमि अर्हत् अवस्था तक पहुँचा हुआ माना जाता है, जो प्रारम्भिक (प्राथमिक) बुद्धत्व प्राप्ति की अवस्था में होगी तथा पुनः उसको प्राप्त करने के लिये एक से 12 वीं भूमि तक का अनुष्ठान करता है।

4. जो (साधक) सूक्ष्मप्राण (वायु), नाडी एवं बिन्दु को शुद्ध कर के अपने भौतिक शरीर को इन्द्रधनुषीय शरीर में बदल देता है तथा 32 नाडियों और 80 विभेदक विचारों को शुद्ध कर स्पष्ट करता है, जिससे 32 लक्षण और 80 अनुव्यञ्जनों का बुद्धकाय के दिव्य गुणों के रूप में प्रस्फुरण करता है, वह साधक परमबुद्धत्व की 13 वीं भूमि में पहुँचा हुआ वज्रधर कहलाता है। हेवज्रतन्त्र में कहा भी है—

द्वात्रिंशल्लक्षणी शास्ता अशीतिव्यञ्जनी प्रभुः।
योषिद्भगेषु सुखावत्यां शुक्रनाम्ना व्यवस्थितः॥

क्योंकि उस साधक का प्राण और चित्त (मन) एक प्रज्ञा में लीन हो जाते हैं और अ और हूँ बीजाक्षर यह दोनों संयुक्त (मिले) होते हैं, वह (साधक) इन दो बीजाक्षरों को एकमें अधिगम करके बुद्धत्व के संभोगकाय को इंगित करता है। जो शून्यता और करुणा के अभेद को अभिव्यक्त करता है वह धर्मकाय, जो अनन्त आनन्द एवं यश को प्राप्त करता है वह संभोगकाय, जो अनन्त रूपों में लोगों के हित के लिये निर्मित करता है वह निर्माणकाय होता है।

इन सभी कायों का तादात्म्य या एकता धर्मकाय है। इन चारों कायों से युक्त वह साधक बुद्ध होकर धर्मचक्र का प्रवर्तन करता है तथा समग्र प्राणियों को इस संसार-सागर से

मुक्त करने तक अपने नाना रूपों में इस संसार में अवतार लेकर इस धर्मचक्र का प्रवर्तन करता रहता है।

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THE INTENSITY-IMMENSITY SINGULARITY

A New Approach to Tantra

-Herbert Guenther-

[Literary works that go by the name of tantra - literally, the term means a "loom" and, metaphorically, "weaving one's life holistically" - base themselves on experience rather than on speculation and, for this reason can provide access to one's inner world, grounded in Being as wholeness that has been pre-ontologically there since its beginningless beginning. Outstanding in this literary genre are the works by (or ascribed to) Padmasambhava. In a masterful and highly dramatic manner they show how an ordinary person's misconceptions, based on material concreteness and narrow-minded egocentricity, must be "deconstructed" before a true understanding can lead the practitioner from the external/physical and the internal/psychic to the creative arcane *via* visionary experiences expressed in powerful images. "Burning down the king's (ego's) palace," "dispatching outworn notions to the burial ground" set the stage. "Sun and moon" as symbols of radiance and luminosity guide the experiencer along, and the "inseparability of father-mother-child" points to the experiencer's (practitioner's) existential reality as a unitary and singularly unique, immensity that also is an intense matrix of experience.]

A. The singularity's dynamics as the experiencer's pre-ontological understanding of his/her relationship with being as a whole

Contrary to the prevailing reductionism in all disciplines -reductionism being the futile attempt to reduce all phenomena to *one* level of explanation- it is my contention that what the literary works that go by the name of tantra *(rgyud)*, have to offer are genuinely phenomenological reports of experience just as they express themselves in images and are actually lived through them. But these reports become distorted the moment they are mistaken for validity-or truth-claims.

From among the three features of stability, luminosity, and spirituality that circumscribe the experiencer's primarily psychic reality with each feature being imaged as a mythological figure, called *rdo-rje-'chang, 'od-mi-'gyur-ba*, and *kun-tu bzang-po*, respectively, and together constituting the guiding image of the teacher as a unitrinity, it is the last feature that figures prominently in Padmasambhava's thinking. It - or should we say, He - is referred to as the good *par excellence, Kun-tu bzang-po*[1], and, when in this ostensibly and predominently male-oriented

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1. Although the Sanskrit term for *kun-tu bzang-po* is *samantabhadra*, it is of utmost importance to bear in mind that the "teacher" Samantabhadra is not identical with the Bodhisattva Samantabhadra. For this reason, I reserve the use of the Tibetan term *kun-tu-bsang-po* for the "teacher" who as a supraordinate "spiritual" figure also is not identical with the human "teacher" Śākyamuni.

setting the female dimension (which is never absent, but an ineluctable component in the unfoldment of the experiencer's dynamic wholeness based on the principle of complementarity) is taken into account, it is given the name *Kun-tu bzang-mo*. Although we may speak of a He and a She in connection with this "good *par excellence*" guiding image, this differentiation derives from our inability to describe the experience of wholeness in its undividedness and, in the wake of this inability, from our tendency to fragment wholeness and to impose on these fragments our sex preferences and gender-dominated terminology that, subsequently and unconsciously, locks us firmly in a world of rigidly defined (and mostly meaningless) entities. In other words, the moment the experiencer reflects on his or her experience, the original unity is broken and everything which follows is no longer fully open but partially determined by this first break. Nonetheless in each of the parts into which the whole has been broken up there mediately reverberates something of the "original's" intensity and immensity. Thus the whole's spirituality as it manifests itself in the individual (who is simultaneously the whole and only a part of it) as his thinking's thinking *(sems-nyid)* may be described as being of "the (intense) luminosity of the sky"[1], and as it manifests itself in him as his giving birth to thoughts/meanings *(chos-nyid)* it may be described as being of "the (intense) luminosity of the depth (of the sea)." [2] Similarly, the idea of immensity attaches to both thinking's thinking[3] and the giving birth to thoughts/meanings.[4] This shows that in the imaginal realm with which we are concerned there are no rigid demarcations: images fuse and intermingle.

It is the intensity of thinking's thinking with its ontological overtones that more than any other psychic reality has found its most detailed explication by Padmasambhava. In unmistakable terms and extremely forceful images he speaks of its enormous force as it is needed and at work in putting an end to the individual's straying from wholeness and getting lost in the fictions of his ego-logical mind that reduce him to being a bundle of opinions *(sems-can)*.[5] Padmasambhava speaks of nine

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1. *sNang-srid kha-sbyor*, 2:240a: *sems-nyid mkha'-gsal*. All quotations are from the sDe-dge edition of the *rNying-ma rgyud-'bum* by volume and folio numbers.
2. *sNang-srid kha-sbyor*, 2:240b: *chos-nyid gting-gsal*.
3. *sGron-ma brtsegs-pa*, 2:326a: *sems-nyid mu-med gting-yangs* "thinking's thinking unencumbered by the categories of rational thought is deep and vast." Both *sems-nyid* and *chos-nyid*, as borne out by the formative particle *nyid*, are *dynamic* concepts, not static notions for concrete or abstract "things."
4. *Nyi-zla'i snying-po*, 3: *chos-nyid gting-mtha' yangs-pa* "the giving birth to thoughts/meanings is vast as to depth and scope."
5. This term that in the wake of its Sanskrit prototype *sattva* has been (and still is) mistakenly rendered as "sentient being" highlights the ontological difference between

operations performed by thinking's thinking. The internal logic that holds between them reflects the ternary character of thinking's thinking as an intensely creative force. In their totality these nine operations distribute over three "sets" with three members each. Each member exhibits a further triadic pattern of hierarchically organized (psychic) layers that are referred to as the external, the internal, and the arcane. Each of the nine operations relates to the experiencer's individuation process that, looked at from outside, is a radical deconstruction of his or her ego-logical strongholds; looked at from inside,it is the whole's renewal of itself in such a way that the integrity of its intensity is maintained. The stirring account of these nine operations is meant for those who have not yet advanced so far in their spiritual quest that by the recognition of what errancy, this going astray into mistaken identifications, is about, they counteract what prompts their going astray, the (whole's) lighting-up.[1]

The first operation is called "consuming the king's citadel by fire" and then elaborated as follows:[2]

> The citadel has an external, internal, and arcane character:
>
> Externally it is the presencing of the (common) world of objects -
> The citadel of the king "Belief in duality."
> It is to be consumed by the fire of the self-dissolution (*rang-grol*) of (this world's) qualifications.
> (This means that) in the absence of [the ego's] dichotomizing activity (there prevails) the [sense of] freedom as it has

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"thinking's thinking" (*sems-nyid*) and the kind of "thinking" that is inauthentic (*sems*) and marks (*can*) an ordinary person.

1. *sGron-ma brtsegs-pa*, 2:325b-326a:

   'khrul-par shes-pas snang-ba ldog

   Inasmuch as *ldog* is both a transitive and intransitive verb, this line allows itself also to be rendered as "By the recognition (of it) as errancy, the (whole's) lighting-up returns (to its source, the whole)." Probably both versions, the transitive one and the intransitive one, are valid. After all, what does transitive and intransitive mean in what is pure process? In the two lines following this one, Padmasambhava ask this very question:

   ka-dag rnal-ma zang-ka-la
   sgro-skur chos-rnams ga-la yod

   In (Being's) symbolic pregnance, (its) utter stillness, and total evanescence - How can there be any positive or negative imputations?

2. *sGron-ma brtsegs-pa*, 2: 326a:

   pho-brang phyi nang gsang-ba gsum
   phyi-ltar yul-gyi snang-ba 'di
   gnyis-'dzin rgyal-po'i pho-brang ste
   mtshan-ma rang-grol me-yis bsreg
   gzung-'dzin 'byed-med ye-nas grol

existed since time before time (*ye-nas grol*).
Internally it is the unadulterated set of psychic activities[1] -
The citadel of the king "one's own mind."
It is to be consumed by the fire (of the whole's) insubstantiality and dissipativeness.
(This means that) body and mind have no substantiality but have been presences of symbolic pregnance since (their) very beginning (*gdod-nas-dag*).
Arcanely it is the triple circle of (the whole's) functionality[2] -
The citadel of the king "the (psychic energy's) stirring."
It is to be consumed by the fire that is (the psychic energy's) non-stirring, surpassing the intellect's scope.
(This means that) there does not exist even (so much as) a name (*ming-med*) for the triad (of the ego-logical mind's) labelling things, attaching itself to them, and getting . (addictively) involved with them.

Each experiential phase in this process is described in terms appropriate to it. On the "external" level of this intrapsychic course of events the two terms *rang-grol* and *ye-nas grol*, descriptive of interrelated

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1. *zag-med phung-po*. Concerning a concrete living individual, a "conglomeration" of elements arranged in "sets" *(phung-po)* a difference has been noted and insisted upon between those that are "adulterated," "tained," "fragile" (*zag-bcas*) and those that are "unadulterated" (*zag-med*). The former are our biological (organismic) constituents, listed already in the earliest Buddhist texts in the following order: sense data (with an emphasis on their visual qualities), feelings, notions/ideas, volitions, and perceptions (consciousness). That which makes these constituents "adulterated" is the individual's sensuality (*kāma*), lust for life (*bhava*), speculation (*dṛṣṭi*), and "ignorance", that is, spiritual blindness (*avidyā*). The "unadulterated" constituents pertain to a person's ethical/moral, spiritual, and existential character. The first three constituents form an integral pattern consisting of *tshul-khrims* involving both what we call ethics, a behavioral code at the social level, and morality as "the direct experience of an ethics inherent in the dynamics of evolution" (Erich Jantsch, *The Self-organising Universe*, p. 265). As such it points to an attitude toward the world based on the live experience of tuning-in to its dynamics, technically referred to as *ting-nge-'dsin* "in-depth-appraisal." Such an in-depth-appraisal depends on an intensification of one's cognitive capacity as involving discrimination and appreciation, summed up in its Tibetan term *shes-rab*. The remaining two constituents are the "feeling" of release (*rnam-par grol-ba*) and the visionary awareness of this release (*rnam-par grol-ba'i ye-shes mthon-ba*).
2. According to Padmasambhava's *sNying-po bcud-spungs*, 2: 336a, this triple circle is the whole's luminosity (*'od*), its rays of light (*zer*), and the facets that make up one's conscious life (detailed as *shes-rig* "the whole's cognitive capacity and its excitability," *yid-sems* "the egological consciousness and the conscious-unconscious background," *dran-rtog* "the instinctual and conceptual," all of which constitute one's rational mind summed up in its predominant function, the intellect or *blo*).

vector feeling-tones, attempt to make it clear that this phase, "felt" as a becoming free from all that has curtailed the free flow of the psyche's energy, is the psyche's self-renewing dynamics that has been active since time before this process of self-renewal started and as such is suggestive of the psyche's autocatalytic dynamics. On the "internal" level the leading notion is *gdod-nas dag*, synonymous with the ontological term *ka-dag*, but different from it in that it suggests a "real" (strictly experiential) beginning as it emerges from the whole's "pre-beginning" (*ye-nas*) without, however, in this onset ("beginning") losing anything of the whole's symbolic pregnance. As a matter of fact the experience of the whole's symbolic pregnance - itself an imaged feeling or felt image - is made possible by the dissolution of the "external" constraints. On the "arcane" level the leading notion is *ming-med* (the) "no-name," by which term Padmasambhava attempts to underline the utter impossibility of reducing what can only be known in the immediacy of experience to discursive ruminations about it[1].

The second operation is called "conquering the city that is the four continents (of our universe)[2] with an army" and detailed as follows :[3]

> The city that is the four continents is also of three kinds :
> Externally it is the five fundamental forces -
> (That is, the building blocks that go into the making of the) dwellings of the six kinds of living beings starting with the denizens of the (various) hells.

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1. In other words, at the extreme limit of thinking's thinking the copula "is" that plays such an important role in the syntax of our language, turns out to be the greatest stumbling block for any "experiencing" in the sense of the German *Erlebnis* as contrasted with its pale replica termed *Erfahrung*.
2. In Indian-Buddhist cosmology the universe is a *maṇḍala* with the mythical mount Meru (Sumeru in Buddhist terminology) at the center and the four continents forming the four quarters. This "centered four" is enclosed by a mountainous circle that quite literally makes our universe a "closed system."
3. s*Gron-ma brtsegs-pa*, 2: 326a:

gling-bzhi'i grong-khyer-la yang gsum
phyi-yi grong-khyer 'byung-ba lnga
dmyal-ba'i gnas sogs rigs-drug gnas
rang-snang rang-dag dmag-gis gzhom
gdod-nas rnam-dag chos-dbyings-ngang
nang-gi grong-khyer 'gro-drug lus
gsum dang brgyad sogs sdug-bsngal-rnams
skye-med bde-chen dmag-gis gzhom
ye-nas spang-med ye-shes klong
gsang-ba'i grong-khyer 'khor-lo gsum
btags chags zhen gsum grub-mtha'-rnams
mu-med chos-'das dmag-gis gzhom
bsam brjod rtog-tshogs mtha'-las grol

It is to be conquered by the army "(the whole's) auto-presencing and auto-purification (*rang-snang rang-dag*)".

(This means that these dwellings in themselves) are the dimensionality of (the whole's) field-like expanse where meanings are born that from its very beginning displays the purity and transparency of the whole-as-it-presences-for-us (*gdod-nas rnam-dag*).[1]

Internally it is the (physical) bodies of the six (kinds of) living beings -

(That is, each body is the (*locus* of) misery and frustration involving three or eight forms.[2]

It is to be conquered by the army "(the whole's) unorigination (that is its very) bliss supreme (*skye-med bde-chen*)."

(This means that this "body"-city in itself) is the vortex of (the whole's) originary awareness (modes) in which, from time before time, nothing existed that had to be renounced.

Arcanely it is the triple circle (of psychic process structures)[3] -

(That is, the forces behind) the belief systems concerned with labelling things, becoming attached to them, and getting (addictively) involved with them.

It is to be conquered by the army "(the whole's) unboundedness that surpasses any (restrictive) notions (*mu-med chos-'das*)."

(This means that this "spirituality"-city in itself) stands free from the limitations (imposed on it by) representational thinking, the verbalizations (that go with it), and the welter of ideas (about it).

In this stanza the focus has shifted from the sheer intensity of thinking's thinking (*sems-nyid*) to the immensity of the giving birth to

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1. There are two related terms: *rnam-dag*, short for *rnam-par dag-pa*, and *ka-dag*, short for *ka-nas dag-pa* (see above p. 3, 3.3, continued on p. 4). *rnam-dag* describes how something "looks," *ka-dag* describes how something "feels". Experience is rooted in immediate feeling, not in detached observation.
2. The three kinds of misery and frustration are the "misery of misery," the "misery of change," and the "misery of universal karmic activity." The eight kinds are "birth," "sickness," "death," "old age", "meeting with enemies," "separation from friends," "failure in achieving one's aim," and the "misery of our complex psychic-emotional existence."
3. According to *sGron-ma brtsegs-pa*, 2:325b, these circles are the triad of *rig-pa, yid,* and *sems* - the cognitive capacity's excitability, the egological consciousness, and the conscious-unconscious background in their formative, auto-projective states. According to *sNang-gsal spu-gri* 2: 293a, they are related to the branchings of the whole's functionality *(rtsal-gyi yan-lag 'khor-lo gsum).*

thoughts/meanings (*chos-nyid*). Here the corresponding conquest takes on a more distinct character by resolving the experiencer's inner conflict between an imaginary materiality and an in no way less imaginary spirituality by lifting him out of this anithetical stranglehold. But still this operation is more like a promise than a *fait accompli*. And so further operations by the whole on itself are needed.

The next and third operation is called "cutting off each and every life-line at one and the same time" and is detailed as follows:[1]

Cutting off each and every life-line at one and the same time also has three aspects:
Externally it is the six perceptual patterns[2] that are the basis for the belief in an ego.
By overunderstanding one's private awakening (*rang-sangs*)[3] as inseparability (*dbyer-med*)[4]
The arrogance that no one else but myself understands (what inseprability means) comes about:
It is to be cut off with the sword "radical non-self" (*bdag-med phyogs-bral*)[5].

1. *sGron-ma brtsegs-pa*, 2: 326ab:
kun-srog dus-gcig gcad-la gsum
phyi-yi tshogs-drug ngar-'dzin yul
rang-sangs dbyer-med rab-rtogs-pas
gzhan-min ngas rtogs nga-rgyal te
bdag-med phyogs-bral mtshon-gyis bcad
nang-gi ngar-'dzin sems-rig-yid
'gyu-med ngang thim don bsgoms-pas
gzhan-min ngas bsgom nga-rgyal te
bsam-'das ris-med mtshon-gyis bcad
gsang-ba'i ngar-'dzin rang-gnas don
ye-yin re-med ngang grol-bas
gzhan-min ngas thob nga-rgyal te
chos-zad mu-med mtshon-gyis bcad
2. These are the commonly known five sensory operations that report on something being there, what this "there" is defined by the operation of the *yid* (Skt. *manas*). In other words, the idea of, say, an elephant is not abstracted from the sensory data of greyness, smelliness, and so on, but is brought to these data by the *yid* or *manas*.
3. This term is an abbreviation of the more commonly used term *rang-sangs-rgyas-pa* corresponding to the Sanskrit word *pratyekabuddha*, denoting a person who has or at least believes that he has become spiritually awake, but keeps this experience bottled up in himself.
4. By this term the inseparability and complementarity of thinking's thinking (*sems-nyid*) and the giving birth to thoughts/meanings (*chos-nyid*) is intended.
5. There is a subtle play of words involved. Like our words "I" and "self" the Tibetan terms *nga* and *bdag* are synonymous in ordinary, careless diction. Thus, *nga-rgyal*, here rendered by "arrogance", literally means the ego's overbearingness that manifests itself most strongly in one's physical and mental comportment. By contrast,

Internally the belief in an ego in (rooted in the mentalist's notions of) background mentality (*sems*), (psychic) excitability (*rig*), and (egological) thinking (*yid*).
By imagining a state (in which these mental operations) have subsided in the dimension where there is no (chance of their) stirring,
The arrogance that no one else but myself can imagine (such a state) comes about.
It is to be cut off with the sword "transcending (representational) thinking with no demarcations obtaining" (*bsam-'das ris-med*).[1]
Arcanely the belief in an ego is the claim of the existentialist

(*rang-gnas*).[2]
By dissolving in the dimension that is what it has been since time before time with no expectations (of it being to be so),
The arrogance that no one else but myself acquires this state comes about.
It is to be cut off with the sword "end of the phenomena, (the whole's) unboundedness" (*chos-zad mu-med*).[3]

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bdag-med means the non-existence of a self in the sense of an ego-substance or a fixed social identity. Its qualification by *phyogs-med*, here freely rendered by "radical," intimates its not being limited to any one preferential role.

1. The qualifying term *ris-med* is closely related to *phyogs-med* (see line 5 in the quotation). While *phyogs-med* intimates non-preference, *ris-med* intimates non-demarcations within the preferential.
2. This term is an archaic expression for the later *rang-rgyud-(pa)* that is a mechanical translation of the Sanskrit *svātantrika*. The followers of this branch of the so-called "middle course" (*mādhyamika*) in Buddhist thought were still "Philosophically" oriented, unlike the *prāsaṅgika* who were promoting a purely logical negativism.
3. "End of the phenomena" in conjunction with "(the whole's) unboundedness" is a term that attempts to convey the experience of an opening-up that goes beyond what is commonly referred to as Being. In the apocryphal *Kun-tu bzang-mo klong-gsal 'bar-ba*, 25: 358b-359a, Padmasambhava uses the full expression *chos-nyid zad-pa'i snang-ba* for the short term *chos-zad*. There he is said to have made the following statement:

chos-nyid zad-pa'i snang-ba ni
tha-snyad ming-gi bla-dags-so
don-la thog-ma'i gzhi-dag-tu
ngo-bo rang-sar zlog-pa'o

"The lighting-up of [that which marks the experience of] (the whole's) giving birth to thoughts/meanings having come to an end"
Is only an expression used in common parlance;
Actually, (what is meant) is the return of (Being's) living substance to its legitimate dwelling
In the primordiality that is Being as such.

It need hardly be pointed out that these images for the blood-curdling operations of thinking's thinking in the realm of the spiritual that at all times runs the risk of being perverted by the intellect's reductionist tendencies, bear the imprint of our physical consciousness as it engages in the deconstruction of the "models and myths"[1] we have created of ourselves and our universe in a sequence so luridly introduced and psychologically insightfully detailed by Padmasambhava : first, you drop incendiary bombs on strategic targets (in the hope of hitting them), then, when devastation has become widespread, the army moves in to complete the work of destruction, and, finally, those who have survived, be they men, women or children, are massacred with torture and rape thrown in for good measure. In the light of contemporary happenings Padmasambhava's gruesome headings, when taken literally, come as a confirmation of the ancient Indian Mīṃāṃsaka philosophers' contention that the world has never been different.

"Physical-social models" (a king's palace, a country's city, and the realm's inhabitants) intertwine with "ideological myths" that are as obstructive to spiritual growth as the ones detailed by Padmasambhava in the previous set of three with their triple subdivision in each. He continues describing the operations of thinking's thinking in the realm of the individual's inner dimensionality as an opening-up of a wider mental-spiritual horizon, as a clothing itself in light, and a kind of rinsing this dimensionality. His words are:[2]

It may not be without interest to point out that, with this technical term *chos-zad mu-med,* Padmasambhava more than a thousand years before spoke of what John Sallis, *Delimitations: Phenomenology and the End of Metaphysics*, p. 28, referred to as the "third of the transgressive strategies" as amounting to "installing imagination at the very heart of the task of thinking at the end of meataphysics."

1. I have lifted this phrase out of Erich Jantsch's chapter entitled "On Models and Myths" in his *Design for Evolution*, pp. 191-205. His words, beginning on p. 191, are worth quoting:

   Models and myths are inextricably interwoven: what is conceived as a model in one direction becomes a myth in the other, and governs as such the building of new models. So closely interdependent are the two parts of the feedback process that we may call them a short-circuit within man's mind. If this sounds alarming, it *is* alarming. Of all the traps built into man's cybernetic existence, the model/myth loop is the most difficult vicious circle to break out of.

2. *sGron-ma brtsegs-pa*, 2: 326b:

   ri-bo khyur-mid bya-la gsum
   ji-ltar ri-bo snod 'jig-rten
   mi-'gyur rtag-lta'i mngon-zhen te
   mtha'-med nam-mkha'i klong-du mid
   rtag-lta'i mngon-zhen rang-sar dag
   nang-ltar ri-bo 'jig-tshogs-lta
   ma-rtogs log-lta:i bden-'dzin te

Swallowing up a huge mountain occurs on three levels:

Externally the mountain is (the experiencer's) environing world with which he is inordinately concerned in terms of an eternalistic perspective (that claims this world to be) unchanging.

This is swallowed up in the vortex of (what is felt to be like) the sky that has no boundaries:

(This means that) the (experiencer's) inordinate concern with his eternalistic perspective (returns to the) level of its original symbolic purity.

Internally the mountain is (the experiencer's) perspective of (himself) as a collecation of transient entitles (with makes him) believe in the truth of his wrong view (because he) does not understand (what reality means).

This is swallowed up in the vortex of (what is felt to be like) the symbolic pregnance that is his *Dasein:*

(This means that) his wrong view gets lost in the very being of that for which there is no name.

Arcanely the mountain is (the experiencer's) reality as that which gives birth to thoughts/meanings, which he believes to be something spontaneously there, something symbolic, or something indeterminate.

This is swallowed up in the vortex of (what is felt to be like) the loosening of the snares set by the four boundary situations (*mtha' bzhi*):[1]

(This means that) he has reached the top of the nine spiritual pursuits, the unsurpassed that lies beyond the scope of the intellect.[2]

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gnas-lugs ka-dag klong-du mid
log-lta ming-med rang-ngor stor
gsang-ba ri-bo chos-nyid don
lhun-grub ka-dag nges-med 'dzin
mtha'-bzhi rgya-grol klong-du mid
bla-med blo-'das dgu-rtser phyin.

1. There are several interpretations of this technical term, which one is intended is difficult to determine. The four boundary situations are death as the end state of having been born, separation as the end state of having met, collapse as the end state of what has been built up, and downfall as the end state of having climbed up high. Another interpretation is permanent existence, permanent nonexistence, both existence and nonexistence together, and neither existence nor non-existence together.
2. This line is an allusion to Padmasambhava's own anthropic mysticism that he has called *spyi-ti* and *yang-ti*. It is pure process thinking. The nine spiritual pursuits are the three epistemology-oriented, intellectual pursuits of the Śrāvakayāna, the

With this deconstruction of the external (physical) and internal (psychic) impediments beyond which most people have been and still are unable to proceed, the deeper layers of the individual's ontological being are laid bare. They are a dimension of luminous patterns enriched by the splendour of the brightly shining luminaries of sun and moon that are imaged as the experiencer's clothing. Thus Padmasambhava continues:[1]

Wearing the brightly shining sun and moon as a dress involves three levels:
Externally seen, the reference to sun and moon means that
In the *maṇḍala* that is (the experiencer's) luminous beingness indicative of his being a visible and luminous presence,
Thinking's thinking has risen as sun and moon (suggestive of its dual aspect of) being brilliantly illumining and becoming brilliantly alight.
This is to be put on (by the experiencer) as the garment of his impartiality to negation and affirmation.
Internally seen, the reference to sun and moon means that
In the *maṇḍala* that is (the experiencer's) ceaseless auto-functionality the (experiencer's) unrestricted disposition to become alight has risen as sun and moon.
This is to be put on (by the experiencer) as the garment of his non-egological engagement in acceptance and rejection.
Arcanely seen, the reference to sun and moon means that
In the *maṇḍala* that is (the whole's and by implication the experiencer's psychic) energy in its symbolic pregnance, the

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Pratyekabuddhayāna, and the Bodhisattvayāna, the three ritual-oriented and experience-oriented pursuits of the Kriyā-, Caryā-, and Ubhaya-yogatantra, and the purely experience-oriented pursuits of the Mahā-, Anu-, and Ati-yoga. The last one in its Tibetan development is again subdivided into three pursuits, called *sems-sde, klong-sde,* and *man-ngag-sde* with numerous subdivisions..

1. *sGron-ma brtsegs-pa,* 2:326b:

nyi-zla gos-su gyon-la gsum
phyi-yi nyi-zla bstan-pa ni
snang-gsal 'od-kyi dkyil-'khor-du
sems-nyid gsal-dangs nyi-zla shar
dgag-bsgrub ris-med gos-su gyon
nang-gi nyi-zla bstan-pa ni
'gag-med rang-rtsal dkyil-'khor-du
mu-med ngang-dangs nyi-sla shar
blang-dor 'dzin-med gos-su gyon
gsang-ba'i nyi-zla bstan-pa ni
snying-po ka-dag dkyil-"khor-du
bla-med spyi-ti'i nyi-zla shar
phyogs-lhung med-par gos-su gyon

unsurpassable *spyi-ti* (experience) has risen as sun and moon.
This is to be put on (by the exprіencer) as the garment of his not-falling-into biasedness.[1]

The next operation by thinking's thinking is what Martin Heidegger seems to mean by saying that human beings

can, in their way, accomplish the lighting (bring it the fullness of its essence)[2] and thereby protect it.

This operation is stated by Padmasambhava to be the pouring-out of whatever a person has laboriously striven to achieve and tortuously constructed for selfish reasons into the dimension that embraces and even makes possible these endeavors without itself being reducible to any of the human-made artifacts. As is to be expected this pouring-out takes place on each of the three hierarchically organized levels that constitute a person's concrete existence. Thus Padmasambhava declares:[3]

The pouring-out of all (ego-logical and ego-centric) endeavors into the water (of wholeness that will cleanse and wash them away) is of three kinds:
Externally these endeavors relate to the objects (of the subject's) outer world.
In terms of which he conceives the spiritual levels and the paths that have to be travelled by exercising their potential, after he has set out on a (spiritual) journey dominated by the

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1. In this stanza Padmasambhava moves from the individual's experience of himself as being a luminous reality *('od)* through the underlying dynamics or functionality *(rtsal)* to the whole's energy *(snying-po)* of which both the *rtsal* and the *'od* are its "manifestations."
2. Martin Heidegger, "Aletheia", *Early Greek Thinking*, p. 120.
3. *sGron-ma brtsegs-pa*, 2: 326b:

bad-rtsol chos kun chur 'bo-ba
phyi-yi yul-la 'bad-rtsol ni
rgyu'i theg-pa'i sgor zhugs-nas
sa-lam sbyangs bgrod byed-pa ni
bgrod-med rnam-grol dbyings-su 'bo
nang-ltar lus ngag yid rtsol ni
gsang-snags theg-pa'i dkyil-'khor dang
lta-spyod dbang dang bsnyen-bsgrub sogs
ye-yin nsgrub-med klong-du 'bo
gsang-ba sems-la 'bad-rtsol ni
blos byas lta-sgom-spyod-'bras ste
ming-med chos-'das ngang-du 'bo

principle of causality.[1]
This is to be poured into the dimension that is not one that can be travelled (as if it were an ordinary road) and (in which all subject-made representations) have dissolved.
Internally these endeavors relate to (the subject's outer and inner world as represented by the triad of his) live body, speech, and ego-logical mind (*yid*) and
The role they play in (the construction of a) *maṇḍala* (according to the rules laid down in the) ritual-dominated disciplines,
The visions, life-styles, (ceremonies of) empowerments, worships, and realizations.
This is to be poured into the vortex of what Being has been since time before time and (which is such as) having nothing to do with some realizable entity.
Arcanely these endeavors relate to (the subject's) ontic mind (*sems*),[2]
(Pre-occupied with) intellect-induced perspectives, techniques of imaginations, life-styles, and the results (of these endeavors).
This is to be poured into the range (of Being's wholeness) for which there is no name and which surpasses (everything) phenomenal.

The sheer intensity of thinking's thinking that does away with anything that might limit or lower its intensity carries with it a complete restoration, if this is the appropriate term for what happens in the experiencer, of the individual's potential and with it an increased awareness of the experiencer's own unique psychological reality. The radical change that comes over the experiencer is the realization of the

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1. *rgyu'i theg-pa*. This term comprises all the Hīnayāna and Mahāyāna philosophical systems with their focus on an impersonal "it" which is supposed to be assessed "objectively." Their organizing principle is *logic* which is the deductive method of rational science that in the last analysis sets humans against nature minus humans.
2. The distinction between an individual's ego-logical mind (*yid*) and what I have in the present context rendered as his ontic mind (*sems*) is particularly noteworthy. Actually, this distinction is as old as Buddhism itself and reflects deep psychological insights. In a certain sense the working of the *yid* can be likened to what we vaguely call consciousness including what C. G. Jung has called the "personal unconscious", and the working of the *sems* with what C. G. Jung has called the "collective unconscious." But the very use of the term "unconscious" is unfortunate and has even marred Jung's otherwise penetrating insights. It would be preferable to dispense with the notion of an or the unconscious and speak of *sems* as a "pre-objective realm," a "pre-personal" and "pre-reflective body-subject" of which David Michael Levin, following Merleau-Ponty's phenomenological probings, speaks in his *Opening of Vision*, p. 203.

original unity of his being. The radicalness of this transcendence[1] is once again illustrated by an image that may well have been as shocking to Padmasambhava's contemporaries (as it certainly is still today to the pious who look for an end state as the crowning event in their ego-centricity) because of its very attack on the most cherished idea of Buddhism's "goal". This is the idea of the realization of the three interweaving patterns that constitute a living individual as being his or her "meaning" (*chos*) that he bodily (*sku*) "feels" to be his very meaning; as being in a context that is set up and delineated as being an anthropic world (*longs*) by the very meaning that he is and in which he lives (*spyod*) by bodily (*sku*) "feeling" its environing presence; and as being one who discovers and gives intelligible form to this (*sprul*) meaning through his bodily (*sku*) "felt" enactment of meaning that cannot but have an impact on those who open themselves to the presence of this guiding image. Padmasambhava's thrust in saying that thinking's thinking dispatches to the burial-ground these three existential patterns (*sku-gsum*) that constitute what we like to call our spiritual reality in contradistinction to our terrestrial reality (the one as static as the other in this dualistic framework), is to do away with a naïve teleology - aiming straight at a recognized (and possibly predetermined) goal - and to let the sheer intensity of thinking's thinking be its sheer intensity. His words are:[2]

> Dispatching the three existential patterns to the burial-ground (occurs over three levels):
> Externally, all the entitles of reality summed up in the dualism of *saṁsāra* and *nirvāṇa*,
> (All of them) sharing in the triple quality of being nothing, being a presence, and being neither,
> Are to be dispatched to the burial-ground of (Being's) field-like dimension that does not admit of divisibility.
> Internally, the goal of having become spiritually awake

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1. I understand and term "transcendence" in its ontological sense as elaborated by Martin Heidegger, *The Basic Problems of Phenomenology*, p. 299:
   Transcendere means to step over; the transcendens, the transcendent, is *that which oversteps as such* and not that toward which I step over.
2. *sGron-ma brtsegs-pa*, 2: 327a:
   sku gsum dur-du bskyal-ba ni
   phyi-ltar 'khor-'das chos-rnams kun
   stong dang snang dang gnyis-med gsum
   dbyer-med dbyings-kyi dur-du bskyal
   nang-ltar sangs-rgyas 'bras-bu ni
   chos-sku longs-sku sprul-sku gsum
   re-med rang-gnas dur-du bskyal
   gsang-ba bla-med sku-gsum ni
   snying-po 'od-gsal rang-dangs gsum
   chos-med gting-yangs dur-du bskyal

(Described as the realization of) the *chos-sku, longs-sku,* and *sprul-sku*
Is to be dispatched to the burial-ground of (Being's/the experiencer's)[1] authenticity that has nothing to do with expectations.
Arcanely, the three unsurpassed existential patternings
That are Being's) energy, brilliance, and self-luminesścence[2]
Are to be dispatched to the burial-ground of (Being's) immense depth in which there does not exist a thing or a meaning.[3]

The vehemence of the thinking's thinking - burning down the king's palace, invading the city-(state) with an army, and massacring the

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1. We must remember that "Being" is nowhere else than in the "beings" who are its (Being's) experiencers and hence Being itself, as succinctly stated by Paul Häberlin, *Philosophia Perennis*, p. 50:

   Ein "Sein", welches das einzelne Seiende zur Einheit verbände oder in sich schlösse, ist bloße Konstruktion. Es gibt überhaupt kein "Etwas" außer den Individuen; ihr gemeinsames "Sein" aber ist allein die Tatsache, daß sie sind. "Sein" gibt es nur als seiende Individualität; man darf es (das Sein) nicht hypostasieren

   (There is no extra-individual "bond." A "Being" that would bind the individual beings into a unity or contain them, is a mere construction. There is absolutely no "something" apart from the individuals; their common "Being" is the very fact that they are. "Being" exists only as an existing individuality; one must not hypostatize Being).
2. The sequence of these three terms ***snying-po, 'od-gsal,*** **and** ***rang-dangs*** (in their Tibetan original) describes a self-structuring process: energy (*snying-po*), one of Padmasambhava's favorite terms, in many respects similar to C. G. Jung's idea of psychic energy, is conceived as passing from its virtual luminosity (*'od*) into its actuality of being a radiant light (*'od-gsal*) that is our luminous nature, the *lumen naturale* of medieval Western thinkers; it still is more like a virtual reality that by virtue of its inherent dynamics (its radiation, *gsal*) all by itself becomes its actual self-luminescence (*rang-dangs*) that we may concretely see in a person's eyes shining with joy.
3. Note in all three instances of the external, internal, and arcane, the emphasis on the omnipotent word *med* "nonexistent" - reminiscent of Yājñavalkya's *neti neti* " no, no" (*Bṛhadāraṇyaka-upaniṣad* iv. 5.15), but more in line with the attempt by the Gnostic Basilides to analyze the implications of this "no", "nothing." Basilides' words are: Nothing, then, existed, neither matter nor substance nor beings without substance, nor simple beings nor compound beings, nor intelligible beings, nor sentient nor non-sentient beings, neither angel, nor man, nor god, nor absolutely any of the beings one can name or whom one perceives through the senses or through the intelligence.

   (Quoted from Jacques Lacarriere, *The Gnostics*, p. 61)

   It may not be out of place to point out that Basilides's style is matched by Padmasambhava in his *Nyi-zla'i snying-po*, 3:30b-31a, and in his *sNang-gsal spu-gri*, 2:288b-289b. Also note Basilides's "nor absolutely any of the beings one can name" and Padmasambhava's frequent use of *ming-med* " (for which) there is no name." See his *Nyi-zla'i snying-po*, 3:19b; 27a; *bDud-rtsi bcud-thigs*, 2:279b; and *sNang-gsal spu-gri*, 2: 289a.

populace-together with the frightening image of burial-grounds may make one wonder how all this is compatible with the image of *Kun-tu bzang-po* who, as his name "all-good" implies, is usually imaged as calmness itself. The solution of this problem lies in the fact that in the present context Padmasambhava speaks of the thinking's thinking in its purely functional aspect that is not contradictory to its ontological status as "teacher" - it is the nature of the teacher to teach - , not in terms of its mythological image that, as we shall see, under certain circumstances assumes a fierce expression. Even in the strictly human sphere a teacher has, from time to time, to show a stern mien.

Wherever there occurs or is operative thinking's thinking (*sems-nyid*) there also is the giving birth to thoughts/meanings (*chos-nyid*) and while thinking's thinking as sheer intensity evokes the image of the sky's immensity into which the experiencer's spirit may soar, the giving birth to thoughts/meanings evokes the visual image of a field over which meanings spread and out of which they seem to have grown as well as the felt image of an immense depth like that of the ocean. A few quotations may substantiate this idea of the giving birth to thoughts/meanings being an immense depth. Thus Padmasambhava declares of Being's (that is, the concrete experiencer's) dizzying nonexistence/nothingness.[1]

> (this) nonexistence/nothingness that is not provable as anything in anything coming-to-presence as any thing
> Is the immense depth of the giving birth to thoughts/meanings.
> The nonexistence/nothingness of time before time (that is Being's temporal) becoming enworlded (as well as its) voiding[2]
> Is the immense depth of the giving birth to thoughts/meanings.
> The (whole's) radiant selfhood, immaterial and self-originated

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1. *Nyi-zla'i snying-po*, 3:20b:

   *cang-**med** cir-snang cir ma-grub*
   chos-nyid gting-mtha'-yangs-pa, yin
   *sna-tshogs mtshan-ma'i dngos-po **med***
   chos-nyid gting-mtha'-yangs-pa yin
   *ye-**med** kun-'byung stong-pa-nyid*
   chos-nyid gting-mtha'-yangs-pa yin.
   *dngos-**med** rang-byung gsal-ba'i bdag*
   gting-yangs don-gyi gnas-lugs yin

2. *stong-pa-nyid*. This difficult term is usually translated as "emptiness" that as a container metaphor completely misses the dynamic character indicated and emphasized by the particle *nyid*. There are three dynamic concepts that are closely interrelated by the principle of complementarity. Wherever there is the intensity of thinking's thinking (*sems-nyid*) there also is the immense range of the giving birth to thoughts/meanings (*chos-nyid*), and wherever thoughts/meanings are born there also occurs their annihilation (*stong-pa-nyid*).

Is the immense depth of the giving birth to thoughts/meanings as
the experiencer's true beingness or *dasein*.[1]

Elsewhere in the same work he speaks of our common reality as playfully arising from out of this dimension to which it ultimately has to be committed again.[2]

Since, once the things/thoughts that constitute our commonly
accepted reality have been committed to that reality of
which there is none higher,
The playful (re-emerging of these) thoughts, the branchings of the
self-originated auto-functionality
Of the primordiality for which there is no name, (which is) the
giving birth to thoughts/meanings, and (which itself knows
of) no birth,
Are the intellect's mistaken identifications, I speak of the
committing them (to this unsurpassable primordiality).

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1. In this terse stanza the three terms *stong-pa-nyid* "voiding," *gsal-ba'i bdag* "radiant selfhood," and *don-gyi gnas-lugs* "the experiencer's true beingness or *Dasein*" are intimately intertwined: out of the whole's openness/nothingness/(and ceaseless) voiding, similar to the modern idea of the creative vacuum, there comes to the fore its radiant dynamics that constellates itself anthropically as the Self (the archetype of wholeness in C. G. Jung's terminology) which is not the same as the ego. As David Michael Levin in his *The Opening of Vision*, p. 462, succinctly states concerning this difference:

   The ego is the self limited to its social identifications: its roles, practices, and socially adaptive routines. The ego is the active pole in a structure of subject and object. The Self, however, is not identified with any one structure; structurally speaking, it is a process always open to further structuring.

   It is the Self that is the experiencer's true beingness, his *Dasein*.

   A few lines later in the text just quoted, Padmasambhava resumes and "varies" this theme by saying :

   cir yang ma-grub cir yang snang
   chos-nyid gting-mtha'-yangs-pa dang
   gting-yangs chos-nyid don-gnas-lugs
   skye-med ka-dag yid dbyer-med
   ye-nas chos-nyid mal-ma'o

   Not provable as anything in anything coming-to-presence as anything,
   This immense depth of (Being's) giving birth to thoughts/meanings and
   The immense depth of the experiencer's true beingness (as a manifestation of Being's giving birth to thoughts/meanings) (are the whole's)
   Non-birth and symbolic pregnance, indivisible by the ego-logical self -
   Since time before time (Being's) giving birth to thoughts/meanings (has been Being's) quietness.

2. *Nyi-zla'i snying-po*, 3:30b:

   kun-rdzob chos-rnams bla-med-la zla-zhing
   sngon-thog ming-med chos-nyid skye-med-la
   rang-byung rang-rtsal yan-lag rol-pa'i chos
   blos btags 'khrul-pa yin-pas la zlo bshad

Lest there be any misunderstanding, it needs emphasizing that this committing of what constitutes our "reality" - meanings in material concreteness (*chos*) - to the source that has given birth to them (*chos-nyid*) has nothing to do with the ego-oriented psychoanalyst's notion of repression, a thoroughly negativistic attitude as dangerous as its equally destructive counterpart of possession. Rather, this committing restores their vibrant translucency and symbolic significance that have been consistently destroyed by the intellect's deadening narrowness.

The giving birth to thoughts/meanings (*chos-nyid*) as the whole's functioning (*rtsal*) sets up, as it were, a virtual field (*dbyings*) from which the multiplicity of our world sprouts, which in the narrower sense of multiplicity as duality is our experience of ourselves as being either a "spiritually awake being" (*sems-can*). Thus Padmasambhava lets the Teacher "Utterly-free-from-conceptual-limitations" tell his disciple, the "self-manifesting archetypal Anthropos that[1]

> The duality of being a "spiritually awake being" and of being an "unauthentically thinking being" reflecting (one's) understanding or nonunderstanding (of wholeness) respectively, presents
> The immense depth (of Being in its dynamics of) giving birth to thoughts/meanings that has risen as my functionality.[2]

The role that this giving birth to thoughts/meanings plays in Padmasambhava's later thinking, reflecting his experience of Being's sheer energy (*snying-po*) in its vortex-like dynamics (*klong*) and intense brilliance (*'od-gsal*), for which sun and moon (*nyi-zla*) are his favorite symbols,[3] may be gleaned from his lengthy hermeneutical interpretation of

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1. *Nyi-zla'i snying-po*, 3-21b:
   rtogs ma-rtogs-las sangs-rgyas sems-can gnyis
   gting-yangs chos-nyid nga-yi rtsal-du shar
2. This phrase "my functionality" (*nga'i rtsal*) is specific to Padmasambhava's later thought to which he has given the name *yang-ti.* thus in his *Nyi-zla 'od-'bar*, 1:122a-135a he devotes a whole chapter to the whole's functionality (123ab), In the same way as in his *Nyi-zla 'ai snying-po* the whole is personified as the Teacher "Utterly-free-from-conceptual-limitations" *(mu-mtha' yongs-grol)*, in his *Nyi-zla 'od-'bar* the whole is personified as the Teacher *skye-med ka-dag* "(the whole's) birthlessness and symbolic pregance," and in his *Nyi-zla bkod-pa*, 1:101a-106b - (probably the first work in his *Nyi-zla* Trilogy) - the whole is personified as the Teacher *snying-po ka-dag chos-sku* "(the whole's) energy (in its) symbolic pregnance (that is) bodily felt (by the experiencer) as the meaningfulness (of his being)."
3. In his *Nyi-zla 'od-bar*, 1:133b he explains the image of the "sun" (*nyi-ma*) to the effect that it opens a person's understanding and dispels the darkness of one's unknowing with its emotional counterpart of dullness (*gti-mug ma-rig mun-pa*), and the image of the "moon" (*zla-ba*) to the effect that it dispels the darkness of

the long title of his *Nyi-zla 'od-'bar.*[1] A few excerpts may suffice. Thus he elaborates on the phrase *mkha' klong rnam-dag:*[2]

> *mkha'* (sky) means the brilliant light of (the whole's) ecstatic intensity (*rig-pa'i 'od-gsal*);
> *klong* (vortex) means energy (as) the giving birth to thoughts/meanings (*snying-po chos-nyid*);
> *rnam-dag* (pure-in-its-presencing-to-us) means the (common) mistaken identifications (*'khrul-pa*).
> *mkha'* means the brilliance of what presences (*snang-gsal*);
> *klong* means the field-like expanse of the giving birth to thoughts/meanings (*chos-nyid dbyings*);
> *rnam-dag* means the magic of meanings coming in concrete shapes (*chos-can*).[3]
> Clouds and vapours, rain and hail are all
> Pure symbolic presences and have been such in the vortex of the sky since time before time;
> The same holds for the branchings, the rays of (the whole's) functionality
> In the vortex of the sky, the (manifestation of the whole's) energy.

In a similar vein he explicates the phrase *rgya-mtsho klong gsal* :[4]

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conceptual limitations as well as the darkness of one's deludedness. He then combines both images in explicating the term *sangs-rgyas* as meaning that by the blazing light of the moon the dullness of unknowing disappears (*ma-rig gti-mug sangs*) and that by the blazing light of the sun the originary awareness of the brilliance of what presences expands (*snang-gsal ye-shes rgyas*).

1. The full title is *rGyud-kyi rtse-rgyal-po nyi-zla 'od-bar mkha 'klong rnam-dag rgya-mtsho klong gsal rgyud.*
2. *Nyi-zla 'od-bar*, 1:133b-134a.
3. This term is usually used in logical discussions and corresponds to our use of inverted commas to indicate the subject under consideration.
4. *Nyi-zla 'od-bar*, 1:134a. Actually *rgya-mtsho* is one word, meaning a "huge lake" or an "ocean", but Padmasambhava here explicates each syllable in this compound. But then he goes on explaining the phrase *rgya-mtsho klong gsal* by taking *rgya-mtsho* as one word:

   rgya-mtsho means energy, the birthless (*snying-po skye-med*);
   klong means the giving birth to thoughts/meanings, the whirlpool of spiritual pursuits (*chos-nyid theg-pa'i klong*);
   gsal means symbolic pregnance, a blazing light (*ka-dag 'od-bar*).

   He continues saying that *rgya-mtsho* ("ocean") illustrates the experiencer's vision (*lta-ba*) of the whole as being birthless and of pure symbolic pregnance (*skye-med ka-dag*); the *klong* ("vortex" in the sense of the eye of a cyclone) illustrates the experiencer's contemplation (*sgom-pa*) of the whole as unshakable and a quietude (*g.yo-med rnal-ma*); that *gsal* (radiance) illustrates the experiencer's comportment (*spyod-pa*) as easy, open-minded, easy to understand (*lhug-pa bag-yangs go-bde-ba*)

rgya means (the whole's) energy (that is) unchanging (*snying-po 'gyur-ba med*);
mtsho means the vastness of the giving birth to thoughts/meanings (*chos-nyid yangs-pa*);
klong means undemonstrable and beyond words (*mtshon-med brjod-las-'das*);
gsal means the birthless (and) its primordial symbolic pregnance (*skye-med ka-nas dag*).

While the giving birth to thoughts/meanings (*chos-nyid*) emphasizes an ongoing, implicitly expanding (self-spatializing) act, the related term *dbyings,* short for *chos-kyi dbyings* abbreviated into *chos-dbyings,* intimates the dimensionality or the whole's (immaterial) field character from which the thoughts/meanings in being given birth derive their *raison d' étre* for their evanescent concreteness. As Padmasambhava laconically states:[1]

All the particular existents that make up the world as a container and its life-forms as the elixir in it - the whole's coming-to-presence and its interpretation -
Dissolve in the dimensionality (field character) of the (whole's) giving birth to thoughts/meanings as its self-manifestation.

This association of the giving birth to thoughts/meanings with a field evokes the image of a mother and her children who define each other in the sense that it is the mother who gives meaning to the child as being a child and that it is the child who gives meaning to the mother as a mother.[2] In particular, this image of a mother and her children - the mother giving birth to them and the children eventually returning to their mother - is a favourite one with Padmasambhava who by it illustrates the whole's unfoldment and enfoldment[3]. Of the unfoldment he says:[4]

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as well as not looking for trouble and being free from conceptual-propositional excesses (*byar-med spros-bral*).

1. *Nyi-zla'i snying-po*, 3:26a:

   snang-srid snod-bcud dngos-po kun
   rang-snang chos-nyid dbyings-su grol

2. This is technically known as the principle of complementarity. Its Tibetan term is *gnad.* The above example is lifted from Padmasambhava's *Nyi-zla'i snying-po,* 3:24b:

   ma-gnad bu-la bu-gnad ma

3. "Enfoldment" and "unfoldment" are terms coined by David Bohm and are discussed at length in his *Wholeness and the Implicate Order*, s.v. Gordon G. Globus elaborates on Bohm's discussion by speaking of a "holoplenum of *existentia*" and a "holoplenum of *possibilia*". See his essay "Three holonomic approaches to the brain", in B.J. Hiley and F. David Peat, eds. *Quantum Implications,* pp. 372-385.
4. *sKu gsung thugs*, 25: 61a:

The *Desein,* (Being's) energy is like a mother,
The tremor-like stirring (in it) and (its developing into) organismic thinking, ego-logical thinking and (the latter's) clinging (to its thought-constructs), self-originating, are the children,

and of the enfoldment he says:[1]

Out of (the whole's) luminosity (*'od*) rays come forth ceaselessly;
In this (the whole's) lighting-up as (the whole's) functionality (*rtsal-snang*), its branchings are (the whole's) children.
This lighting-up as (the whole's) functionality does not settle anywhere and thus
Subsides again in the luminosity (out of which it has come).
This subsiding of the radiance of the lighting-up (*snang-gsal*), the children, in (the whole's) luminosity (marks)
The inseparability of the mother and here children *(ma bu dbyer-med)*[2]. (This is what is meant by the (process of) becoming spiritually awake - (a process that has been going on) since time before time.[3]

Lastly, Padmasambhava's concise statement concerning the significance of this meeting of the mother and her children may be quoted:[4]

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gnas-lugs snying-po ma ltar te
'gyu-dran 'dzin-chags rang-byung bu

1. *sNang-gsal spu-gri*, 2: 289a:
'od-las ma-'gags zer shar-bas
rtsal-snang yan-lag bu-ru byung
rtsal-snang gzhan-du ma-chags ste
slar-la 'od-kyi nang-du thim
'od-la snang-gsal bu thim-pas
ma bu dbyer-med ye-sangs-rgyas

In the same work, fol. 301a, Padmasambhava speaks of the meeting of mother and child in the giving birth to thoughts/meanings (*chos-nyid*) as the dissipation of errancy into the legitimate home from which it had strayed:
chos-nyid ma bu 'phrad-pas 'khrul-pa rang-sar grol

2. The phrase *ma bu dbyer-med* occur frequently in Padmasambhava's writings. Emphasising this inseparability as "nonduality", this phrase is paraphrased as *ma bu gnyis-med dbyer mi-shes* "(a) mother and (her) children [are essentially an image for] nonduality (in which one) does not perceive separability" in his *sGron-ma brtsegs-pa,* 2:334a.
3. The difficult term *ye-sangs-rgyas* allows itself to be rendered as above, but it also may mean "awakening into the time-before-time." The term *ye* was basically a noun (according to our Aristotelian categories of language), as may be gleaned from such expressions as *ye-thog* "right on this time-before-time" (*Ri-bo brtsegs-pa,* 3:3b, 12a; *Kun-tu bzang-mo klong-gsal,* 25: 345a. The whole line *ma bu dbyer-med ye-sangs-rgyas* occurs again in Padmasambhava's *Rin-chen sgron-ma,* 1:110b.
4. *sNang-srid kha-sbyor*, 2: 246b:
snying-po ma-la mtshan-nyid bu thim-pas

By the subsiding of the differentiations (that are Being's) children, in (Being's) energy (that is) their mother, (which is tantamount to)
The encounter[1] between the mother and her children, (that is, their) inseparability, (the experiencer's) bodily felt meaning of his life is won.

Recasting Padmasambhava's words in the modern idiom we can say the highest meaning of our being is in the enfolded as well as in the unfolded.

This simile of a mother and her child or children is the only one that suggests that the giving birth to thoughts/meanings (*chos-nyid*) is feminine in character, unlike thinking's (*sems-nyid*) that as the Teacher *Kun-tu bzang-po* is explicitly masculine in character.

How then does *Kun-tu bzang-mo,* the female partner, enter on the scene and what about the "Father-Mother" (*yab-yum*) image ?

B. The Experiencer's Interpretation of the Singularity in gender-based Images

Every human being has a body or, rather, is his or her body in the sense that the body is both the expression and the expressed of what for want of a better term we may, following C. G. Jung, call "psychic energy."

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ma bu ngo-sprad dbyer-med chos-sku thob

A careful perusal of Padmasambhava's writings reveals that he uses *chos-nyid* "the giving birth to thoughts/meanings" and *snying-po* "energy" interchangeably in speaking of Being's "motherly" character. It is interesting to note that, while in Western (Freudian) psychoanalytic literature the "slaying of the mother" (and for good measure the slaying of the father, as well) figures prominently, there is no such bloodthirstiness found in Buddhism. On a critique of this theme of killing one's parents, see Erich Neumann, *The Origins and History of Consciousness*, pp. 152ff. Padmasambhava makes an intriguing statement concerning the mother-child(ren) relationship in his *sNang-srid kha-sbyor,* 2: 234b:

chos-nyid ma-la dbyer-med kyang
rtsal-snang bu-la dgrar snang dgrar bzung-bas
dgra-yi rtsa-ba 'gong-po nga bdag yin

Although in (the whole's) giving birth to thoughts/meanings as the mother there is no divisibility (with respect to a mother and her child),

It is the (whole's) lighting-up as (the whole's) functionality, the (whole's) child, that makes its presence felt as an enemy and is believed to be an enemy.

The root of this enmity is the demon "I" or "ego."

Enmity does not necessarily involve a mutual killing; after all the children return to their mother (after a futile tilt at windmills as we might say).

1. Literally rendered, the term *ngo-sprod* or *ngo-sprad* means "coming face to face". The implication is a mutual recognition that in itself is indivisible. This connectedness is felt by the experiencer throughout his corporeal (psychophysical) existence.

As embodied beings we therefore cannot but interpret all our experiences of ourselves and of our environing world in terms of the ubiquity of this energy apprehended in and through its availability that is our bodies. For Padmasambhava our embodiedness reflects an ongoing loss in the intensity of the luminosity that we initially were,[1] resulting in what, in the end, we mistakenly believe to be and experience as our tangibly physical reality.[2] Nonetheless, even at this low level we are not completely "in the dark." Rather, this our *Befindlichkeit* prompts us to explore its potential and grapple with it by means of our existential practices[3] and thereby effect a reversal of the downward trend.[4] It is in this "lowest" layer of the psyche that the sediments of experience[5] as preconditions and programmes

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1. This ongoing movement is a "going astray" (*'khrul-pa*), a leaving one's true home (*rang-sa ma-zin-pa*). It has nothing to do with or anything in common with the Fall.
2. In his *sPros-bral don-gsal*, 1:13b, Padmasambhava refers to three phases in this "devolution". First there arises out of the vortex-like (*klong*) zero-infinity dimensionality of Being-as-a-whole its inherent excitability (*rig-pa*); secondly, there arises the giving birth to thoughts/meaning (*chos-nyid*) as a vortex-like field of existential meanings; thirdly, through experientially initiated tendencies of experience of "sedimentations" (*bag-chags*) within this field there comes-to-presence the conglomerate of sense-based experiences (*gzugs-kyi phung-po*) assuming the character of being a physical reality (*rdos-bcas*). Elsewhere in the same work, fols. 71b-72a, he speaks of three "envelopes" (*sbubs*) amongst which the "envelope of light" (*'od-kyi sbubs*), the Being's pure potential as its and our preciousness (*rin-chen-sbubs*) turned possibilities of existing, and the "envelope of 'sedimented programmes'" (*bag-chags-sbubs*) that hide the individual's threefold psychic structure or ontological Self, restate the ongoing devolution. Lastly, in his *Kun-tu-bzang-mo klong-gsal*, 25: 349b, he lists five embodiments (*lus*) of which two bear a close resemblance to two in the above sets of three "phases" and three "envelopes". These are the "body of light" (*'od-kyi lus*), the experiencer's own most peculiar being as a spontaneous presence *(rang-bzhin lhun-grub)*, and the "human person's body"(*mi-yi lus*), a separable mixture of subtle and coarse materiality (*dangs snyigs 'byed-pa*).
3. "Existential practices" (*spyod-pa*) are disciplined "practices of the Self" (a term coined by Michel Foucault and elaborated by David Michael Levin, *The Listening Self, s.v.*
4. This reversal is technically known as *grol-lugs* or *grol-tshul*. It does not involve a Savior who descends from above, rouses the "fallen" spirit from its sleep, and takes him back to his home. Rather, this "return" is effected through a deeply felt understanding (*rtogs)* of one's ontological Self that is wholeness itself.
5. The technical term for them is *bag-chags* that has been explicated by Padmasambhava in his *sPros-bral don-gsal*, 1: 86a, as follows:

   bag-chags ni gzhi-gnas dang 'phral-'byung-ngo
   dag-lugs ni rang-dengs-su 'gro-ba dang
   phra-ba'i gdams-pa-la rag-lus-pa'o
   dpe gangs-la kha-ba babs-pa dang
   mtsho-la dar-chags-pa dang
   ras-la dri-mas gos-pa bzhin-no
   gzhi-gnas-kyi dbye-ba ni chu dang 'o-ma lta-bu'o
   'phral-'byung-gi dpe ni chu dang zla-ba'o

of experience are stored, whose actual *form* and *meaning* are represented in the images produced by them. Such images are, among others, those of a father, a mother, and a child (be this a son or a daughter).

The phrase Father-Mother-Child (*yab yum sras*[1]) characterizes a specific phase in the "practice of the Self"[2] by which the "practising" individual establishes an intimate relationship with the forces that work in and through him. Here the organizing principle is feeling in a sensual as well, an affective manner. "Feeling" is primarily concerned with the

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These preconditions and programmes of experience are authochthonic/archetypal (*gzhi-gnas*) and incidental (*'phral-'byung*).
Their sublimation (is effected) by their own fading away or
Depends on subtle instructions.
Analogies for them are snow falling or ice, a lake freezing over, and a piece of cloth getting soiled.
The separability of the autochthonic preconditions and programmes is like that of water and milk.
An analogy for the incidental preconditions and programmes is water and (the reflection of the) moon (in it).

The "separability" mentioned here points to the experiencer's bodily existence as being a mixture of subtle (*dangs-ma*) and coarse (*snyigs-ma*) materiality. The images produced by the latter remain within the domain of the instinctual, while the images produced by the former pertain to the "spiritual" and are active in the symbolic recreation of the outer reality in the inner world of ours. The "incidental" preconditions and programmes relate to the experiential process of the irrealization (a term borrowed from C.G. Jung) of the "reality" in whose solidness we believed.

1. Normally the word *sras* is considered to be an honorific term for *bu* that actually is and abbreviation for *bu-pho* "a male child", *bu-mo* meaning "a female child." The same applies to *sras* - *sras-po* ("son") and *sras-mo* ("daughter"). Since the Tibetan language likes abbreviations and thus leaves gender more or less an open question, I have done the same by rendering *sras* as "child." In the phrase *yab yum sras* all terms are "honorific terms" as the linguist would say, but the deeper meaning of this phrase is that we deal with images, not concrete persons.
2. I am using this Foucault-Levin phrase to characterize in the shortest possible way what is called *Guhyamantra* in Sanskrit and *gSang-sngags* in Tibetan - a spiritual pursuit in which "practice" (including ritual) plays so prominent a role that its presupposition, "vision" (*lta-ba*), is most often forgotten. Literally the Tibetan term means that it is the mystery that is Being (*gsang*) that speaks (*sngags*) to the "listening Self" (of which David Michael Levin speaks in his book bearing this title), while the Sanskrit term means that it is the mystery of Being (*guhya*) that protects (the practitioner's) thinking (*mantra*) - (*manastrāṇabhūtatvād mantram ity ucyate* "because it has become the protection of (a person's) thinking it is spoken of as *mantra*). At Padmasambhava's time the interrelationship between vision and practice of the Self had not yet been forgotten. In his *sKu gsung thugs*, 25: 69a he states:
Know this supreme fruit of the *gSang-sngags* (spiritual pursuit)
To consist of vision and practice of the Self.
The specific phase is the so-called *lung* in the triad of *rgyud, lung*, and *man-ngag* from an inner perspective, and the so-called *rdzogs* in the triad of *bskyed, rdzogs*, and *rdzogs-chen* from an outer perspective.

qualitative. It does not dissect, separate, and quantify as is done by a person's "rational" faculty with logic as its scalpel. Rather, feeling is "appreciative" and, instead of aiming at rigidity and fixation, it frees us from our self-imposed narrowness and spiritual blindness and, by opening wider horizons, draws us into the wealth of its finely woven web of qualities. There is always an aura of mystery hovering about every one of feeling's innumerable aspects, be they "love," "desire," "affinity," "inspiration," to mention only a few. Maybe it is precisely because of this mystery hovering about it that it provides a better access to the mystery of an undivided reality that includes the experiencer and does not exclude or set him against it. There can hardly be any better illustration of the intimacy provided by feeling than the triune father-mother-child image, in which every "component" is indispensable for a viable relationship that, in order to be a relationship, cannot be but based on a mutual, that is, ternary recognition, appreciation, and understanding. While male/female, father/mother as illustrations of the pervasive principle of complementarity may, to a certain extent, break the deadlock in which our rationality has got us stranded, complementarity is still a "static" concept reflecting the binary mode of our ordinary thinking. It is the "child" that introduces the dynamics of "becoming." Unbeknownst to us we encounter "becoming" in our common everyday experiences. Are our everyday experiences not "practices of the self?" With his usual terseness Padmasambhava declares:[1]

> (In this phase of one's approximation to) completeness/wholeness (*rdzogs*), (intimated by) a Voice (out of this wholeness, *lung*), vision(*lta-ba*) means that.
> The field (of meanings) and their originary awareness mode are to be envisioned as not forming a duality; (and that)
> The practice of the Self is (to feel oneself as) the [only][2] child of *Kun-tu-bzang-po* and *Kun-tu-bzang-mo* as (one's) father and mother.

But there is more to this terse statement. The "felt" vision of Being's field-like dimensionality and the originary awareness mode that goes with it, as a unitary, non-dual experience - suggesting in modern quantum theory diction the inseparability of a particle and its field such that the particle is the excitation of the field - that occurs on the

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1. *sKu gsung thugs*, 25: 69a:
   rdzogs-pa lung-gi lta-ba ni
   dbyings dang ye-shes gnyis-med blta
   kun-bzang yab-yum-sras ltar spyod
2. I have added "only" on the basis of the overwhelmingly frequent use of *sras* "child/son/daughter" with the numeral *gcig* "one", "only."

"approximation wholeness" level is at the same time an intimation by Being, communicating itself to the "listener" who not only has opened himself up to Being, but also is ready to live this vision by acting it out. Here the anthropic "preamble" has become a "concrete" reality. In order to understand the full meaning of "approximation wholeness" (*rdzogs*) and "nonduality" (*gnyis-med, gnyis-su med-pa*) we have to keep in mind Padmasambhava's human-oriented and process-oriented thinking that rejects any reductionism. He tells us about a dizzying nothingness that stood at the beginning of one's *Menschwerdung* (becoming human) without being anything and, by implication, not even being a nothing.[1] Padmasambhava elaborates:[2]

> Before there was a spiritually awake individual or a person caught up in his opinions
>
> There was nothing whatsoever (allowing itself to be described as) this or that and nothing whatsoever (allowing itself to be said) to exist, -
>
> No words of common parlance could give a demonstration of it;
>
> It stood free from the limitations of words that (attempt to) give it a name.

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1. The idea that non-being *(asat)* was the beginning of being(s) is already found in the *Taittirīya-upaniṣad*. But while the reasoning of this Upaniṣad ends in a static Ātman, Padmasambhava's thinking remains relentlessly dynamic, reminiscent of Basilides, one of the first Alexandrian masters of gnosticism.
2. *sNang-srid kha-sbyor*, 2: 207a:

sangs-rgyas sems-can med-pa'i sngon-rol-na
ci yang ma-yin ci yang ma-grub-pa
tha-snyad gang-gis mtshon-par mi-nus-so
ming-'dogs tshig-gi mtha'-las grol-ba yin
thog-ma gzhi-la dbyer-med-pas
sangs-rgyas sems-can ming yang med
brda' dang tha-snyad 'dogs-mkhan med
dpe dang don-su ston-mkhan med
tshig dang yi-ger 'dogs-mkhan med
bde-sdug gnyis-su myong-mkhan med
rgyu-'bras gnyis-su 'dogs-mkhan med
bdag-gzhan gnyis-su 'byed-mkhan med
sangs-rgyas sems-can gnyis-med grub-tsam-na
ci yang ma-yin ngo-bor gnas
cir yang mi-snang ngo-bor gnas
mtshon-pa bla-dags tshig-las grol
bsam-brjod blo-yi yul-las 'das-pa yin
ji-lta-bus kyang brjod-mtshan mtha'-las 'das
de-phyir gzhi-la dbyer-med phyir
brtags-zhen kun-las bral-bar gsungs
mtshon-pa'i mtha'-las 'das-par gsungs

Since this primordial ground (*gzhi*)[1] was (undivided and) indivisible,
Not even the name "(someone) spiritually awake" or "(someone) caught up in his opinions" existed.
There was no one[2] to attach a symbolic meaning or a common word to it;
There was no one to point out (the difference between) an illustration and the thing itself;
There was no one to point out (the difference between) an illustration and the thing itself;
There was no one to attach words and phonems to it;
There was no one to sense it as pleasant or unpleasant;
There was no one to attach (the notions of) cause and effect to it;
There was no one to make a division between self and other.
In this mere fact of the nonexistence of the duality of someone spiritually awake and someone caught up in his opinions
There abided (Being) in its "stuff" of not being anything and
In its "stuff" of not coming-to-presence-as-anything.[3]
It stood free from words and metaphors (used in connection with what is) demonstrable;
It lay beyond the scope of the intellect that speaks about of what it can think representationally.
Since it is beyond the limitations set by language in whichever way one uses it,
It is for this reason that this ground is indivisible and hence

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1. This primordial ground is a "ground that is not" (*gzhi-med*), as Padmasambhava tells us in his *Nyi-zla'i snying-po*, 3:21b. This "ontological" *gzhi* is different from the *kun-gzhi* that is our "ontic ground."
2. This line and the following five lines are a rejection of the idea of there existing a God or Demiurge - notions on which the whole of traditional Western thinking has floundered.
3. There is a subtle difference between the phrase *cir yang mi-snang* and the phrases *ci yang ma-yin* and *ci yang ma-grub* in line two of this stanza. The difference lies in the fact that the two phrases in line two are static notions, while the one here is a dynamic one. These three or, if we add the synonymous expression *cir yang grub-pa med-pa* (*Nyi-zla'i snying-po,* 3: 21b), four terms characterize the key notion of *rang-bzhin* "(Being's) own most unique (*rang*) possibility-and-ability-to-be (*bzhin*)" that for Padmasambhava is the not, the non-being, the non-existent, echoing, as it were, the words of Basilides: "there was a time when nothing was. When I say nothing, I do not mean that there *was* nothing, but simply, crudely, totally that nothingness itself did not exist." (Quoted from Jacques Lacarriere, *The Gnostics*, p. 60). But then we and the world exist and according to Padmasambhava the "stuff" *(ngo-bo)* we and the world are made of is radiant light. However paradoxically it may sound, the *intensity* of Being's (the whole's) sheer nothingness is also its *extensity/immensity.*

Is said to stand apart from all (attempts to) analyze it and to get
involved with (its broken pieces) and (in the same vein)
It is said to transcend the limitations of the demonstrable.

The scene now shifts from the nothingness-that-is-Being to the fullness-that-is-Being, the "all-ground" or ontic foundation of ours. Again Padmasambhava tell us:[1]

A treasury, arable land, and ice forming on a lake are

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1. *sNang-srid kha-sbyor*, 2: 207a-207b:
bang-mdzod zhing-sa dar-chags gsum
gzhi-yi dpe-ru shes-par bya
sangs-rgyas sems-can gzhi-mo yang
'khor-ba-ru yang rgya ma-chad
mya-ngan-'das-par rgya ma-chad
gnyis-med-du yang rgya ma-chad
tha-dad-du myang rgya ma-chad
yod ma-myong-la med ma-myong
stong ma-myong-la gsal ma-myong
bde ma-myong-la sdug ma-myong
snang ma-myong-la stong ma-myong
yin ma-myong-la min ma-myong
stor ma-myong-la rnyed ma-myong
gad ma-myong-la lung ma-myong
bo ma-myong-la zad ma-myong
'dod ma-myong-la rtsol ma-myong
zhen ma-myong-la chags ma-myong
ngan ma-myong-la spang ma-myong
bzang ma-myong-la bsgrubs ma-myong
bsgoms ma-myong-la'jog ma-myong
gzung ma-myong-la 'dzin ma-myong
'khrul ma-myong-la [207b] *sgrib ma-myong*
rtogs ma-myong-la rgyas ma-myong
gnyis-su rgya-chad med-pa yin
gcig-tu bsdu ma-myong-ba yin
rgyu-yis ma-bskyed rkyen-gis mi-'jig-par
ngo-bo mi-'gyur rang-bzhin mi-dmigs-pas
skye-'jig gang-du rgya-chad med-pa yin
mtshon-med tshig-gis bstan-pa med
chos med ston med nyan-pa med
smrar med tshig me brjod-pa med
bde med sdug med skyid-pa med
bzang med ngan med gnyis-ka med
dbus med mtha' med phyogs-mtschams med
sangs med chub med sems-can med
rigs med yid med sems med btags-pa med
gnas med chags med zhen med bzung-ba med
ci yang mtshon-du ma-btub-bo
rtog-tshogs brtag-pa'i tshig-las grol
rnam-pa cir yang mi-'byed sems-nyid brjod-med klong
kun-gzhi'i gnas-lugs de-ltar-ro

Three analogies by which the ground (of all that is to be) may be known.
As the motherly ground[1] (from which) both (a person) spiritually awake and (a person) caught up in his opinions (grow)
It is neither broken up into (something called) *saṁsāra*
Nor is it broken up into (something caled) *nirvāṇa*
Nor is it broken up into (something called) nonduality
Nor is it broken up into (something called [ontological]) difference.
While it is not sensed as existent, it also is not sensed as nonexistent;
While it is not sensed as (some) nothing, it also is not sensed as (something) radiant;[2]
While it is not sensed as (some) pleasant, it also is not sensed as (something) unpleasant;
While it is not sensed as (something) coming-to-presence, it also is not sensed as (something) absent;[3]
While it is not sensed as (something) being such and such, it also is not sensed as (something) not being such and such;
While it is not sensed as having lost (something), it also is not sensed as having found (something);
While it is not sensed as (something) perpendicular, it also is not sensed as (something) horizontal;
While it is not sensed as (something) overflowing, it also is not sensed as (something) exhausting itself;
While it is not sensed as (some) desiring, it also is not sensed as (some) striving;
While it is not sensed as (some) involvement, it also is not sensed as (some) attachment;
While it is not sensed as (something) evil, it also is not sensed as (something) that has to be given up;
While it is not sensed as (something) good, it also is not sensed as (something) that has to be realized;
While it is not sensed as (something) imaginatively produced, it also is not sensed as (something) that has to be kept (for good);
While it is not sensed as (something) apprehendable, it also is not sensed as (someone) apprehending;

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1. *gzhi-mo*. Though not listed in any dictionary, this feminine term speaks for itself.
2. *stong-gsal*. This "combination" describes the experience of there being nothing (that could be said to emit light) and yet there being light.
3. *snang-stong*. This "combination" describes the experience of there being a presence while anything that might be called a presence is absent.

While it is not sensed as a going astray, it also is not sensed as a veiling (and darkening);
While it is not sensed as an understanding, it also is not sensed as an unfolding.
It is the nonexistence of a breaking up into dualities,
It is the non-sensing of a gathering in a One.[1]
In its not having been set up by some causal momentum and its not going to be destroyed by the modifiers (of the causal momentum),
Apart from its "stuff" (*ngo-bo*) remaining invariant and its being-itself (*rang-bzhin*) remaining unobjectifiable,
It is (something) that is not fragmentable into birth and death.
There is nothing to demonstrate, there is nothing to reveal by words[2]
There is no teaching, no teacher, no listener;
There is no speaking, no word, no talking;
There is no pleasure, no suffering, no happiness;
There is no good, no evil, no both together;
There is no middle, no periphery, no quarters;
There is no spiritual awakening, no raising the mind to higher levels, no being cautht up in opinions;[3]
There is no agitation, no ego-centric thinking, no (ego-logically entrenched) mentation,[4] no labelling (of what is being thought);
There is no localizability, no attaching (oneself to it), no involvement (with it), no apprehendable (thing);
Nothing whatsoever can be demonstrated.
Free from divisive words (reflecting) the welter of divisive notions,

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1. This is a critque of a person's preoccupation with a or the One by Plotinus and the Gnostics alike. The One belongs to speculation, not to experience as lived.
2. With this line and the following ones Padmasambhava returns to his favorite topic of Being's nothingness.
3. This line - *sangs-med chub-med sems-can med* - shows to which degree the Tibetan language is capable of using abbreviations: *sangs* stands for *sangs-rgyas* and *chub* for *byang-chub sems-dpa'*.
4. The sequence of *rig --> yid --> sems* has been explicated by Padmasambhava in his *Nyi-zla bkod-pa*, 1: 101b:

   gzhi-la 'khrul dang ma-'khrul gnyis-med kyang
   rig-pa skyes-shing yid-g.yos sems 'khrul-pas

   Although there is neither errancy nor non-errancy in Being
   It is through the starting of (some) agitation *(rig)* in it that the ego-centric thinking *(yid)* begins moving, whereby the (ego-logically entrenched) mentation *(sems)* goes astray.

Not dividing (wholeness) into (and reducing it) to any one observable quality, thinking's thinking - a vortex of ineffability.[1]
Such is the all-ground's *Dasein*.

Repeatedly references to someone being or becoming spiritually awake (*sangs-rgyas*) and someone being caught up in his opinions (*sems-can*) have been made. how are they related to each other and what is meant by an upward unfolding and a downward going astray in Being's nothingness that also is its fullness and as such the Being that we are? Padmasambhava's answer is that the becoming spiritually awake and the being caught up in opinions are not related in a *linear* way leading from one level to the other; rather, they intimate an immanent tension within Being itself, poetically expressed by Johann Wolfgang von Goethe:

Zwei Seelen wohnen, ach! in meiner Brust,
Die eine will sich von der andern trennen:
Die eine hält, in derber Liebeslust,
Sich an die Welt mit klammernden Organen;
Die andre hebt gewaltsam sich vom Dust
Zu den Gefilden hoher Ahnen.
(Two souls, alas! reside within my breast,
and either would be severed from the other:
The one holds fast, in throes of coarse desires,
Onto the world with clinging organs;
The other soars, enlivened, from the dust
To realms of lofty ancestors.)
(*Faust. l,* Outside the City Gate)

By contrast, Padmasambhava's account is rather prosaic. His words are:[2]

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1. The structure of these two lines is thoroughly anacoluthic and the individual "terms" must be allowed to impress themselves on the listener in the order in which they occur in immediate experience.
2. *sNang-srid kha-sbyor*, 2: 207b-208b:
sems-can sangs-rgyas so-mtshams ni
rig dang ma-rig so-mtshams dang
gyu dang mi-'gyu'i so-mtshams dang
brtags dang ma-brtags so-mtshams dang
zin dang ma-zin so-mtshams dang
mtshon dang ma-mtshon so-mtshams dang
rtogs dang ma-rtogs so-mtshams dang
'gyur dang mi-'gyur so-mtshams dang
'char-sgo 'khrul-sgo'i so-mtshams dang
ldog-bcas gnyis-kyi so-mtshams-so

The boundary line[1] between being caught up in opinions and being spiritually awake (is the same as the one between)
Excitedness and unexcitedness;
A tremor-like stirring and non-stirring;
Conceptuality and non-conceptuality;
Holding to (one's place) and not holding to (one's place);
Demonstrability and non-demonstrability;
Understanding and non-understanding;
Transformation and non-transformation;
The gate into (a world of) thought and the gate into (a world of) errancy.[2]
They all involve the principles of exclusion and inclusion.
This is (what is meant by) the boundary line between being spiritually awake and being caught up in opinions.

It is in the context of the upward unfolding (*yar rgyas*) that the image of the father, mother, and only child reveals its significance, not only because of the intimacy that exists between them, but also because of its evoking in the experiencer/practitioner a sense of belonging to and being embedded in a larger, connected dynamics. The upward unfolding and with it the downward going astray (*mar 'khrul*) "has been an on-going (feature of Being) from before time and has continued from the very beginning (of our *Menschwerdung*, our anthropic evolution)," as Padmasambhava informs us.[3]

The account that follows this introductory remark details the phases in this process in a highly evocative and yet technical manner. It runs as follows:[4]

'di ni sangs-rgyas sems-can gnyis-[208a] kyi so-mtshams-so

1. The archaic term *so-mtshams* implies both separation and cohesion.
2. Some of the points mentioned in this summary are dealt with in a slightly expanded form by Padmasambhava in his *Nyi-zla'i snying-po*, 3:21b.
3. *sNang-srid kha-sbyor*, 2:208a:
   yar rgyas mar 'khrul gnyis kyang 'di-lta ste
   sngon-nas gdod-ma-nyid-nas gnas.
4. Because of the terseness of diction, "aggravated" by its presentation in verse form, I have supplied the necessary elaboration of the technical terms on the basis of related texts by Padmasambhava, and also corrected obvious misprints. Thus, for instance, the very first word in this stanza is *stong-nyid*, a word hardly ever used by Padmasambhava. The cue to replace this word by *sems-nyid* is provided by the word *skye-med* "unborn" in line four of this stanza. In his *sNang-srid kha-sbyor*, 2: 204, Padmasambhava uses the phrase *sems-nyid skye-med kun-bzang* "thinking's thinking, the unborn, *Kun-tu-bzang-po*." It is worth nothing that in the *Tripartite Tractate* (NHC 1.5.51.8ff.) "God the Father is ungenerated (*agennetos*)" and by implication the "good *par excellence*." Of course, the idea of a God is absent in

Thinking's thinking (*sems-nyid*) has been there in the manner of the archetypal Father (*yab*),

- (From time before time (it/ he) has been undemonstrable)[1] -

The giving birth to thoughts/meanings (*chos-nyid*) has been there in the manner of the archetypal Mother (*yum*)...

Inseparable from the (Father who is) unborn (and the Mother who does not cease to be),[2] an Only Son (*sras-gcig*)[3] was born.

- (Inseparability is the ultimate in (spiritual) Darkness/ Ignorance (*gti-mug chen-po*)[4] - .

The similarity of Padmasambhava's words with gnostic, specifically Barbelognostic and Valentinian, ideas is unmistakable, even if no trace of their all-male utopia can be detected in his thinking.[5] Still, what does this provocative reference to "the ultimate in spiritual Darkness" mean, when the upward unfolding is said to climax in spiritual wakefulness and when in gnostic texts the Son is the *Nous*, be this the universal or individual *nous* ? The answer seems to lie in the fact that the *nous* in any form is an intellectual and, by implication, speculative cognitive process, wrapped up in its own constructions and getting lost in a labyrinth of mirages. Its tool, logic, is ineffectual, since it is the logic of phantasms. Only "the ultimate in spiritual Darkness"- not just mere ignorance, euphemistically called reason or intellect, *nous* - the as yet undivided and unfolded and hence not intellectually encapsulated can become a person's "upward unfolding."[6]

Buddhism, and Padmasambhava's thinking is "concretely" human-oriented, not "speculatively" god-oriented.

1. This line is either an interpolation by the scribe or a side-note by Padmasambhava himself in order to leave no doubt that the whole tenor of this stanza is symbolical. "Undemonstrable" (*mtshon-med*) is a reference to the experiencer/ practitioner's "meaning structure" or potentiality-for-being, bodily experienced as the meaning of his life *(chos-sku)*.
2. Though not directly mentioned in this verse, the presence of the Mother is presupposed. As a matter of fact, the designation "unborn" applies to the female as well, as becomes evident from the stanza following this one.
3. Although *sras*, like *bu*, may refer to a son or a daughter, in all likelihood a "son" is meant. The very wording of an "only son" is too poignantly gnostic.
4. Whatever the case may be this line points to a specific feature of Padmasambhava's holistic thinking as will become clear as the discussion proceeds.
5. It is true, he speaks of a uni-trinity of teachers, but the gnostic idea of a triple male with one member changed from female to male (reflecting the deep-rooted misogyny of Platonic-Hellenistic and Judaeo-Christian thinking) was simply unacceptable to him.
6. The emphasis in this code term is on the "unfolding" *(rgyas)* and cryptically points to the guiding image of the real or true "teacher" *(dag-pa'i ston-pa)* who is (Being's) undivided wholeness that for anyone who is caught in the web of the intellect's overevaluation of its fragmentary reductions, is the ultimate in "ignorance." In his

Padmasambhava now continues developing this pre-egological understanding of ourselves by introducing us to a further pre-conceptual experience of its dynamics. These are his words:[1]

> The effectiveness principle (*thabs*),[2] the king, is present as the archetypal Father (*yab*),
> The discrimination-appreciation principle (*shes-rab*),[3] dissociated from origination and cessation, is present in the manner of the archetypal Mother (*yum*),

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Nyi-zla 'bar-ba, 2:343b, Padmasambhava speaks of the "real and true teacher" as being "indivisible" (*dbyer-med*) and being (existential) "ignorance" (*gti-mug*) and being the center in the surrounding driving forces of anger, desire, arrogance, and envy. Since the guiding image of the teacher can also be conceived of a an individual's dynamic "meaning structure" (*chos-sku*), which means that symbols fuse with each other and can be used interchangeably, Padmasambhava declares in his *sNying-po bcud-spungs*, 2: 338a, that "ignorance (as the individual's) undividedness (is his/her) meaning structure" (*gti-mug 'byed-med chos-kyi sku*). Here, ignorance is taken as one of the three "poisons" (*dug*), the other two being "anger" and "desire." These, as he states, are not such that they can or are to be rejected, sublimated, or transformed, it is by recognizing their insubstantiality (*dngos-med*) and understanding their symbolic pregnance (*ka-dag*) that they reveal themselves and are experienced as existential norms or schemata (*sku*) in the experiencer/practitioner's *Befindlichkeit* -"the deceptive self-display of the whole of Being's insubstantiality and symbolic pregnance" (*dngos-med ka-dag co-'phrul*). *Loc. cit.*, 338b.

Lastly, it may be pointed out that while in Gnosticism the image of the Only Son is associated with the idea of a redeemer who descends from above and works from outside on mankind, Padmasambhava's whole is self-redemptive and starts from "the ultimate in Ignorance," an archetypal theme that has found its personalistic expression in one of the figures of the Grail legend, *Perceval* (*parsifal*), "a pure fool, through pity wise," as he is called by Wolfram von Eschenbach and Richard Wagner.

1. *sNang-srid kha-sbyor*, 2: 208a:
   thabs-kyi rgyal-po yab-tu gnas
   skye-'gag kun-bral shes-rab yum-gyi tshul
   rtsis-gdab med-pa sras-gcig 'khrungs.
2. This rendering is based on Padmasambhava's interpretation of this term in his *sPros-bral don-gsal*, 1:85b:
   thabs ni don-grub-pa'i rkyen-no
   thabs denotes the condition for the realization of one's existential reality.
   The fact that it is said to be a "condition" (*rkyen*) emphasizes the fact that in spite of its association with the "king," it has no absolutistic connotations.
3. This term never lost its functional character of discriminating between opposites in its pursuing that which is wholesome. In the same work, 1: 85a, Padmasambhava explicates this term as follows:
   shes-rab ces-pa ni phyogs-lhung med-pa dang / so-sor dpyod-pa dang/ mi-'gag-par bshad
   shes-rab is said to mean "impartiality," "discernment-discrimination," and "continuity."

(From them) is born their Only Son (*sras-gcig*), non-premeditation (*rtsis-gdab med-pa*).

Both the effectiveness principle, implicitly referring back to the whole's intensity in its aspect of thinking's thinking and, in view of the paramount role it plays in psyche's "household" likened to a king, and the discrimination-appreciation principle, harkening back to the immense field-like expanse of the whole's giving birth to thoughts/meanings and sifting and sorting them, are always and already in conjuction with each other. They thus point to the birth of a new possibility and each, in its own manner, presents a dynamism that makes itself felt in the numinosity and fascination of the archetypal image, the Father and the Mother, respectively. They are pre-egological action-patterns of the psyche and the possibility they engender is pre-egological - "non-premeditation." Only with the emergence of the ego, a sort of malfunctioning and "downward going astray" *(mar 'khrul)* in a maze of broken pieces, there occurs the inevitable scheming, designing, and intending, all of which is a travesty of both the effectiveness principle and the discrimination-appreciation principle: effectiveness is turned into expediency ("climbing the band-wagon") and discrimination-appreciation is wittled down to the mere catchword "wisdom", constantly on the lips of those who have none and comouflaging their obsession with any idiosyncrasy.

The dissociation from any origination and cessation, mentioned in connection with the discrimination-appreciation principle, but applying to the effectiveness principle as well, leads to the problem of a beginning and an end. This question that has occupied the minds of all those who subscribe to a static view in which the whole universe like any other thing must have a beginning (*arche*) and, by implication, an end (*telos*), is for a process-oriented thinker like Padmasambhava redundant, if not meaningless - a process has neither a beginning nor an end. To make matters even more complicated, while for us the terms "beginning" and "end" have primarily temporal connotations, the corresponding Tibetan terms *thog-ma* and *mtha'-ma* (*tha'-ma*) have a spatial connotation as well, "uppermost" and "lowermost" horizontal levels, continuous regions of intensities. In other words, *thog-ma* and *mtha'-ma* (*tha-ma*) are space-time notions. But if there is no beginning/uppermost (level) and no end/lowermost (level), are we ourselves then not the middle, the between, the interbeing that, in the words of Gilles Deleuze and Félix Guattari[1]

In his *Nyi-zla'i snying-po*, 3: 26b and 45a, Padmasambhava compares *shes-rab* with a dagger (*ral-gri*) and arrow (*mda'*), and, in the same work, on fol. 44a, with a magic key (*'phrul-gyi lde-mig*) that opens the door to Being's mystery.

1. *A Thousand Plateaus*, p. 25.

... does not designate a localizable relation going from one thing to the other and back again, but a perpendicular direction, a transversal movement that sweeps one *and* the other away, a stream without beginning or end that undermines its banks and picks up speed in the middle.

Padmasambhava's answer to this question is a Yes, and he introduces for this "interbeing" or, more precisely, directional movement the term *bar-do* that in course of time became a favourite (and famous) literary topic. Padmasambhava's words are:[1]

In the interbeing that has neither a beginning/uppermost (level) nor
end/lowermost (level)
(The whole's) energy or (the whole's) self-sameness (has)
In the openness/nothingness that is omnipresent in (the whole's)
own most unique ability-to-be (constituted itself into a)
Palatial mansion that has been fully planned since time before time.
Unborn, unceasing it is the spontaneity dimensionality of (the
experiencer's) existential meaning structure,[2]
Undemonstrated, undemonstrable, and without any demonstrability
(is the experiencer's) existential meaning structure.[3]

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1. *bCud-kyi yang-snying,* 2: 267b:

thog-mtha' med-pa'i bar-do na
ma-phyed mi-phyed snying-po mnyam-pa-nyid
rang-bzhin yongs-la khyab-pa'i stong-pa-na
ye-nas yongs-su bkod-pa'i gzhal-yas-khang
ma-skyes mi-'gag chos-sku lhun-grub dbyings
ma-mtshon mi-mtshon mtshon-med chos-sku de

This stanza occurs almost *verbatim* again in his *sPros-pa gcod-pa sde-lnga'i rgyud,* 2: 271b. This theme of a *bar-do* is once again taken up in his *Rin-chen sgron-ma rtsa- ba,* 1:116b.

2. This is the rendering of the line as printed in the sDe-dge edition (see preceding note). The Thimpu edition, vol. 6, p. 124 reads:

ma-skyes mi-'gag ka-dag lhun-grub dbyings

An unborn, unending dimensionality of symbolic pregnance and spontaneity which seems to be an emendation of Padmasambhava's original (?) wording in the light of *Klong-chen rab-'byams-pa's* elucidation of the *Dasein.* In Padmasambhava's writings the phrase *ka-dag lhun-grub* does not occur.

3. This, too, is the rendering of the line as printed in the sDe-dge edition. The Thimpu edition reads:

ma-mtshon mi-mtshon mtshon-min [a misspelling for *med*] *kun-khyab te*
Undemonstrated, undemonstrable, without any demonstrability, all-encompassing (omnipresent)

Read in conjunction with the preceding line the triad of *ka-dag* <--. *lhun-grub* <--> *kun-khyab* confirms my suggestion that the copyist of this edition read Klong-chen rab-'byams-pa's ideas into Padmasambhava's text.

Padmasambhava's follow-up of this stanza is a further elaboration of his relentless search of the No, the not, the non-being, the non-existent, the non-real that, paradoxically, is real in an ultimate sense, as we would have to say on the basis of our dualistic diction.

In a grand anthropocosmic vision, based on the feeling of being embedded in and being a part of a larger whole, he develops the theme of becoming a human individual through the archetypal Father-Mother-(Only) Son image. He begins by saying:[1]

> The beginning/uppermost level that is not, is there in the manner of the archetypal Father;
> The end/lowermost level that is not, is there in the manner of the archetypal Mother;
> The distinctness-through-separability that is not, is the Son (who) has resolved the uncertainty about (what is the) beginning/uppermost level and (what is the) end/lowermost level.

With this insistence on a triadic "is-not" (*med*) Padmasambhava is able to let the ensuing world-process and with it the anthropogenesis retain its imaginal-experiential character. The non-existent beginning/uppermost level lets the whole's unfolding-enfolding[2] continue, the non-existent end/lowermost level takes the sting out of the mistaken identifications of the whole's dynamics, and the non-existent distinctness-through-separability lets meaning as universal connectedness shine forth. In addition, the unitary felt images of the Only Son as the non-existent end/lowermost level, mark a still pre-ontological and pre-conceptual attempt to come to an understanding of one's self and to distinguish between different "things" in a dimension (the "is-not") where boundaries may be drawn anywhere without having to be drawn, and if they have

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1. *sNang-srid kha-sbyor*, 2: 208a:

    thog-ma med-pa yab-kyi tshul-du gnas
    mtha'-ma med-pa yum-gyi tshul-du gnas
    dbye-bsal med-pa'i sras de-yis
    mthog-mtha' gnyis-kyi dras thag-bcad

    Although, as a rule, I follow the version in the sDe-dge edition, I have here followed the Thimpu edition which is metrically more correct. Both editions are far from satisfactory, the latter, in particular, abounds in misspellings.
2. Depending on whether you see the process as a passing "beyond itself" or as an "enpresenting of itself." On the meaning of the term "enpresenting", which I have borrowed from Heidegger for reasons that will become clear as Padmasambhava's discussion proceeds, see Martin Heidegger, *The Basic Problems of Phenomenology*, pp. 306-307.

been drawn dissolve in the dimension from which they have been made to stand out.

If we conceive of this triunely structured "is-not" as pure potential - there is no reason why, for argument's sake, we should not - we can understand Padmasambhava's immediately following statement, describing how the pure potential becomes its pre-ontological and pre-actual reality of ourselves. He says:[1]

> (The whole's) own most unique capability-to-be that has been there since time before time, is to be (presently) there in the manner of the archetypal Father;
> (The whole's) all-encompassing omnipresence that has been there since time before time, is to be (presently) there in the manner of the archetypal Mother;
> (Their) radiant brilliance-(*cum*)-the giving birth to thoughts/meanings is to be born (as their) Only Son.

To be sure the radiant brilliance (*'od-gsal*) of which Padmasambhava here speaks, is an as yet virtual radiance, in the sense that the whole's luminosity (*'od*) is about to radiate (*gsal*). It is not yet the radiance of that which makes its presence felt in whatever lights up to be interpreted as "world." [2] Similarly, the giving birth to thoughts/meanings (*chos-nyid*) is a potentiality/possibility, as is the "field" (*dbyings*) as which the giving birth to thoughts/meanings constitutes itself in which they have their *raison détre*.[3]

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1. *sNang-srid kha-sbyor*, 2: 208a:
   rang-bzhin ye-gnas yab-kyi tshul-du gnas
   kun-khyab ye-gnas yum-gyi tshul-du gnas
   'od-gsal chos-nyid sras-gcig 'khrungs
2. The texts distinguish clearly between *'od-gsal* and *snang-gsal*, the *snang* being the "actual" manifestation and experience of the "virtual" *'od*. For Padmasambhava "world" is always a world of light.
3. Both *'od-gsal* and *chos-nyid* are "aspects" of what is termed *kun-gzhi*, which for Padmasambhava is the "anthropic whole's (*kun*) potential (*gzhi*)," the totality of our psychic reality by virtue of which we are "luminous" and "thinking" beings - our world quite literally being our thoughts. In his *sGron-ma brtsegs-pa*, 2: 328a, Padmasambhava declares:
   kun-gzhi'i 'od-gsal chos-nyid 'di
   rnam-dag bsam-gyis mi-khab-pa'i
   dkyil-'khor chen-por rang-ngo-sprad
   Encounter and understand yourself to be an ultimate *mandala*
   In which the *'od-gsal* and the *chos-nyid* of your anthropic whole's potential
   (Are present as) the inconceivable (richness of that which is) pure-in-its-presencing-for-you.

The manner in which this triune pre-ontological, pre-conceptual, and pre-actual reality of ours, emerges from out of the "is-not" so that, in the strict sense of the word, we (and our world) always have been and always are, rhizome-like,[1] an "interbeing" (*bar-do*), Padmasambhava presents in words that span the (whole's) ontological, experientially felt, and imaginal levels:[2]

> (When) the thoughts and meanings (that constitute our concrete reality) have subsided in (the whole's) self-consistency[3] as their (generative) field,
> A slight trembling (in this field) assumes the character of the archetypal Father;

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1. As has been pointed out by Gilles Deleuze and Félix Guattari, *A Thousand Plateaus,* p. 21:

   The rhizome is reducible neither to the One nor the multiple. It is not the One that becomes Two or even directly three, four, five, etc. It is not a multiple derived from the One, or to which One is added ($n + 1$). It is composed not of units but of dimensions, or rather directions in motion. It has neither beginning nor end, but always a middle (*milieu*) from which it grows and which it overspills. It constitutes linear multiplicities with *n* dimensions having neither subject nor object, which can be laid out on a plane of consistency, and from which the One is always subtracted ($n - 1$).

2. *sNang-srid kha-sbyor,* 2: 208a:

   chos-rnams mnyam-nyid dbyings-su thim
   bag-tsam g.yo-ba yab-kyi tshul
   kun-tu g.yo-ba yum-gyi tshul
   'gyu-ba bu-yi tshul-du skyes

3. The term *mnyam-(pa)-nyid,* like the terms *sems-nyid* "thinkging's thinking" and *chos-nyid* "the giving birth to thoughts/meanings", is a dynamic concept. Self-consistency is in the words of Gilles Deleuze and Félix Guattari, *A Thousand Plateaus,* p. 70:

   In no way an undifferentiated aggregate of unformed matters, but neither is it a chaos of formed matters of every kind. It is true that on the plane of consistency there are no longer forms or substances, content or expression, respective and relative deterritorializations. But beneath the forms and substances of the strata the plane of consistency ... *constructs continuums of intensity;* it creates continuity for intensities that it extracts from distinct forms and substances.

   The neologism "deterritorialization" the authors paraphrase and explain by saying:

   What is comes down to is that we cannot content ourselves with a dualism or summary opposition between the strata and the destratified plane of consistency. The strata themselves are animated and defined by relative speeds of deterritorialization; moreover, absolute deterritorialization is there from the beginning, and the strata are spin-offs, thickenings on a plane of consistency that is everywhere, always primary and always immanent.

   The similarity of these authors' ideas with Padmasambhava's intuition is striking. Concerning the dynamic character of the whole's self-consistency, we may quote the words of Erich Jantsch, *The Self-organizing Universe.* p. 32:

A wide-spread trembling assumes the character of the archetypal Mother; and
A (tremor-like) stirring evolves into (their) child.

Contrasting and yet thinking together the anthropic's whole's potential (*kun-gzhi*) as our ontical foundation and the all-encompassing-omnipresent dimensionality of wholeness (*kun-khyab*) as an open matrix of experience, and expanding the binary relationship (Father/Mother) into a ternary relationship (Father/Mother/Son) Padmasambhava develops what I would like to call an "intrapsychic experiential ontology." His words are:[1]

The anthropic whole's potential is there in the manner of the archetypal Father;

The all-encompassing-omnipresent (matrix of experience), an immense vortex,[2] is there in the manner of the archetypal Mother;

(from their union/unity their) Only Son, (an) unbroken (wholeness), unborn and unceasing, was born.

It will have been noted that in Padmasambhava's anthropic process-oriented thinking the principle of complementarity, expanded from a binary relationship to a ternary relationship not only horizontally but also vertically, plays a significant role. Its complexity can be sketched as in the following diagram where the Tibetan terms, fully explained in the body of the text, have been retained for brevity's sake:

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1. *sNang-srid kha-sbyor,* 2: 208a:
kun-gzhi yab-kyi tshul-du gnas
kun-khyab klong-chen yum-gyi tshul
rgya-chad skye-'gag-med-pa'i sras-gcig 'khrungs
2. The use of the term *klong-chen* "an immense vortex" or, more precisely, "a vortex in an ultimate sense," may, at first glance, seem to be rather enigmatic. Bearing in mind that the term *klong* is primarily used in connection with the whole's energy (*snying-po*), as for instance in the compound *snying-po'i klong* (see *Nyi-zla'i snying-po,* 3: 21b, 33a), it is pre-eminently suited to "illustrate" the dynamics of the giving birth to thoughts/meanings (*chos-nyid kha-gting-med-pa'i klong* "the (whole's) giving birth to thoughts/meanings, a vortex having neither an upper nor lower limit," see *Nyi-zla snying-po,* 3: 19a). However, this stanza expresses more than the complementarity of the "static" character of the anthropic whole's potential (imaged as the father) and the anthropic whole's "dynamic" character (imaged as the mother). While "father" and "mother" may be said to exclude each other and yet define each other; in themselves they are meanaingless words - it is the child that gives meaning to father and mother and vice versa. Complementarity is not binary, but ternary.

Figure 1:

The Evolution of the Dasein-that-we-are

sems-nyid <-----> chos-nyid ↰↘ *dbyer-med* ↙↗	*pure intensities*
thabs <-----> shes-rab ↰↘ *rtsis-gdab med-pa* ↙↗	*intensities in operation*
thog-ma med-pa <--> mtha'-ma med-pa ↰↘ *dbye-bsal med-pa* ↙↗	*spatialities-cum-temporalities*
rang-bzhin <---> kun-khyab ↰↘ *'od-gsal / chos-nyid* ↙↗	*the Dasein-that-we-are*

Here <--> means "if, and only if, then."

Two points should be emphasized. First, the images of Father, Mother, and Only Son, reminiscent of the Divine Triad that headed the Sethian pantheon,[1] but otherwise lacking any of the soteriological notions that were rampant in Gnostic and Christian circles, are symbols through which the experiencer/practitioner establishes a personal relationship with the forces that work in and through him and, in the last analysis, have shaped and continue shaping him, as their concrescence into their, that is, the experiencer/practitioner's "own most unique capability-to-be-and-become by being-itself" (*rang-bzhin*) shows.

Second, the Father-Mother imagery does not allow us to think of wholeness in terms of an androgynous entity. First of all, wholeness or Being is not a thing, and although being is nowhere else than in the beings, these beings, too, are not things.[2] Secondly, androgyny[3] is essentially a static concept[4] among other static concepts or "things" and as such has no place in Padmasambhava's process-oriented thinking that even transcends a dialectic synthesis of opposites.

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1. See, in particular, Giovanni Filoramo, *A History of Gnosticism*, pp. 61f.
2. They are so only in the rational approach, set as an absolute, to the multifaceted reality that we as living beings are.
3. An exhaustive historical account of this widespread notion has been given by Giovanni Firolamo, *loc. cit*, p.212n. 45. For its occurrence in modern psychology see June Singer, *Androgyny : The Opposites Within.*
4. When given concrete shape, as in the Indian context, it is most clearly illustrated by the well-known figure of Śiva as *ardhanārīśvara*, half male, half female.

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(The short title as used in the notes is given first, followed by the full title)

Kun-tu bzang-mo klong-gsal 'bar-ma nyi-ma'i gsang-rgyud (25: 344a-361b) [Recorded verbatim by Padmasambhava's consort (Ye-shes)-'tsho-rgyal; no editor named]

sKu gsung thugs (= *sKu gsung thugs rdo-rje rtsa-ba thams-cad rdzogs-pa'i rgyud*, 25: 55b-73b)

sGron-ma brtsegs-pa (= *bDud-rtsi bcud-thigs sGron-ma brtsegs-pa'i rgyud*, 2: 322b-375b)

bCud-kyi yang-snying (= *Rin-po-che bCud-kyi yang-snying thog-ma'i dras-thag gcod-pa spros-pa gcod-pa rtsa-ba'i rgyud*, 2: 266a-271b)

Nyi-zla bkod-pa (= *rGyud thams-cad-kyi spyi-phud Nyi-zla bkod-pa nam-mkha' dang mnyam-pa'i rgyud*, 1: 101a-106b)

Nyi-zla 'od-'bar (= *rGyud-kyi rtse-rgyal Nyi-zla 'od-'bar mkha'-klong rnam-dag rgya-mtsho klong-gsal-gyi rgyud*, 1: 122a-135a)

Nyi-zla'i snying-po (= *rGyud thams-cad-kyi rgyal-po Nyi-zla'i snying-po 'od-'bar-ba bdud-rtsi rgya-mtsho 'khyil-ba'i rgyud*, 3: 18b-46b)

sNying-po bcud-spungs (= *sNying-po bcud-spungs nam-mkha' klong-yangs-kyi rgyud*, 2: 353b-343a)

bDud-rtsi bcud-thigs (= *Rin-po-che bDud-rtsi bcud-thigs-kyi rgyud*, 2: 278b-287a)

sNang-srid kha-sbyor (= *sNang-srid kha-sbyor bDud-rtsi bcud-thigs 'khor-ba thog-mtha' gcod-pa'i rgyud*, 2: 204a-265b)

sNang-gsal spu-gri (= *Rin-po-che sNang-gsal spu-gri 'bar-bas 'khrul-snang rtsad-nas gcod-pa nam-mkha'i mtha' dang mnyam-pa'i rgyud*, 2: 287a-313a)

sPros-pa gcod-pa sde-lnga' rgyud, 2: 271b-277a

sPros-bral don-gsal (= *sPros-bral don-gsal chen-po'i rgyud*, 1: 1-89b) [no editor named]

Ri-bo brtsegs-pa (= *Sangs-rgyas kun-gyi dgongs-pa'i bcud bsdus Ri-bo brtsegs-pa*, 3: 1-12b) [no author's and editor's name given, but in all likelihood a work by Padmasambhava]

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A TANTRIC ECHO IN SINHALESE THERAVĀDA ?

Pirit ritual, the book of *Paritta* and the *Jinapañjaraya*[1]

-Roger R. Jackson-

[Sri Lanka has been a centre of Theravāda Buddhism for over two thousand years. It has religious history that includes long periods in which Mahāyāna was influentional. There is little in the Sri Lankan Buddhism that would seemto reflect tantric influences. However, the monastic practice of chanting *Pirit* "Protective" *suttas* seems to have tantric influence. In this paper, the author examines the ritual practice of *pirit* chanting, the theory behind the compilation of the "text" of the ritual of *Pirit Pota* and a little known "appendix" to the text and ceremony, the *Jinapañjaraya.* He tries to define the term "tantra" and compares the contents of the *Jinapañjaraya* with their parallels in Indian and Tibetan tantric literature. Although the source of the supposedly tantric element in the *Jinapañjarya* is uncertain, it can be said that the text comes the closest to meeting a strict definition of "tantra."]

Sri Lanka has been a center of Theravāda Buddhist orthodoxy for over two thousand years, and Sinhalese Buddhists often like to imagine that the Theravāda Dhamma has enjoyed virtually unbroken sway over their land since it was first introduced from India during the reign of the Maurya emperor Aśoka, around 250 BCE. Like the other Theravāda states of south and southeast Asia, however, Sri Lanka has a religious history that includes long periods in which Mahāyāna was an influential--and occasionally the dominant--form of Buddhism. There is a wealth of literary, epigraphic, and sculptural evidence showing that Vaitulyavāda (=Vaipulyavāda = Mahāyāna) was an integral part of Sri Lankan Buddhism for over a millennium, from the time it first gained a foothold in the Abhayagiri monastery in Anuradhapura in the first century CE, until well after the pro-Theravādin reform and consolidation of the Saṅgha by the Polonnaruwa monarch Parākramabāhu I, late in the twelfth century.[2] Given that Mahāyāna in Sri Lanka generally drew for its

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1. I am deeply grateful to Profs. P.B. Meegaskumbura, Sudarshan Seneviratne and Anuradha Seneviratna of the University of Peradeniya, Sri Lanka, for the lectures and conversations that prompted the writing of this article, and to Profs. Steven Collins and Jonathan Walters for help in identifying sources.

2. Paranavitana 1928 is the pioneering study of Mahāyāna in Sri Lanka, while Mudiyanse 1967 presents the most thorough survey of the subject, and Holt 1991, a study of Avalokiteśvara in Sri Lanka, contains much that is of interest, as well. On the history of Sri Lankan monasticism, including the place of Mahāyāna, see, e.g., Rahula 1993 (1963) and Gunawardana 1979. The original Sri Lankan chronicles that provide the most important literary evidence about Mahāyāna on the island are the

inspiration on religious currents sweeping India, and that tantra was an increasingly important part of Indian Buddhism from approximately the sixth century CE onward, it is hardly surprising that amidst the material left by and about Mahāyānists, there is much that is overtly or implicity tantric--from references in Theravāda texts to a "Vājirayavādin" heresy and disreputable "blue-robes" (*nīlapaṭa*), to lists of revered tantric texts, to statues of such tantra-associated deities as Vajrasattva, Vajrapāṇi and Hayagrīva, to inscriptions bearing dhāraṇīs and/or referring to *ratipūjā* and *guhyapūjā*, to stones carved in yantra designs, to architectural "maṇḍalas" like the great vatadage at Polonnaruwa, to a handful of erotic temple carvings.[1] Tantric influence in Sri Lanka seems to date to the eighth century, when the island was visited by Vajrabodhi, whose Sri Lankan disciple, Amoghavajra, later became instrumental in the transmission of Buddhist tantra to China. There is strong evidence for the importance of tantra in the late Anuradhapura period (ninth to eleventh centuries); there is less agreement on the degree of tantric influence during the Polonnaruwa and subsequent periods.[2]

Whatever the true *terminus ad quem* of Mahāyāna or tantric Buddhism in Sri Lanka, it is clear that from the Polonnaruwa period on, neither was as important as they had been during the Anuradhapura period: a combination of Parākramabāhu's reforms, political and social instability (attributed to causes ranging from South Indian invasions to malaria epidemics), and the virtual disappearance of Buddhism from India, all served to undermine the considerable force Mahāyāna once had exercised upon Sri Lankan Buddhism. Whatever Mahāyāna vestiges may have remained, Sri Lankan Buddhism after the Polonnaruwa period is, nominally, at least, thoroughly Theravādin. The question of just what "Theravāda" is, however, is far from simple to answer--unless one locates the tradition solely in the Pāli canon and its commentaries. It has been evident to observers of Sri Lankan Buddhism for quite some time that the Theravāda that is actually described and practised by both laypeople and monks is far more than just "Pāli-canon-ism," and that it is, in fact, a rich

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Dīpavaṁsa (fourth century CE), *Mahāvaṁsa* (sixth century), *Cūlavaṁsa* (thirteenth century) and *Nikāyasaṁgrahaya* (fifteenth century); these have been translated by, respectively, Oldenberg (1879), Geiger (1964 [1934]), Geiger (1953 [1929-30]) and Fernando (1908).

1. The most thorough cataloging of these is to be found in Mudiyanse 1967: *passim*.
2. See, e.g., Mudiyanse 1967: Appendix A. The *Nikāyasaṁgrahaya* (tr. Fernando 1908) is our most useful literary source for a history of tantra--or any other non-Theravāda "Heresy" in Sri Lanka; see also Gunawardana 1979.

and complex mixture of beliefs and practices.[1] Sri Lankan Theravāda may or may not properly be described as "syncretism," but a number of its features--such as its large and elaborately hierarchical pantheon and its openness to ritual and social roles for the Saṅgha--certainly seem to bear the marks of influence from either Hinduism or Mahāyāna Buddhism or--most likely--both. Tantra is less obviously a part of the mix that is Sri Lankan Buddhism--unless we use the word "tantra" so broadly that any sort of magical or apotropaic practice fits the definition, in which case much of "popular" Buddhist practice would have to be considered "tantric." If we adopt a somewhat narrower (but still rather generous) definition, and admit that "tantra" has something to do with reading tantric texts, worshipping and/or identifying oneself with deities whose *sādhana*s have been reported in Indian or Tibetan tradition, reciting dhāraṇīs, meditating with the aid of yantras or maṇḍalas, and/or performing rituals that may have esoteric and/or erotic connotations,[2] then there is little in Sri Lankan Buddhism that would seem to reflect tantric influences.[3]

There is, however, at least one ritual-cum-literary tradition central to "orthodox" Sri Lankan Theravādin practice that seems on the surface to have "tantric" elements: the monastic practice of chanting *pirit* (Sinhala for the Pāli *paritta* = Sanskrit *paritrāṇa*)--"protective" *sutta*s--for the benefit of lay donors or congregations. Here, we will examine briefly: (a) certain aspects of the ritual practice surrounding *pirit* chanting, (b) the theory behind the compilation of the "text" of the ritual of *Pirit Pota* (P. *Paritta*) and (c) most importantly, a little-known "appendix" (*upagrantha*) to the text and ceremony, the *Jinapañjaraya* ("Cage of the Conquerors"). This analysis will reveal a number of elements commonly associated with "tantra," including maṇḍalas, divinized water vessels, ritual "nails" (*kīla*), protective string and--most importantly--the contemplative location of divinity or divinities within the human body. Because it is unusual and

1. See, e.g., Obeyesekere 1966, Gombrich 1971, Bechert 1978, de Silva 1980 and Gombrich and Obeyesekere 1988.
2. I am not proposing this as my own definition, but, rather, reflecting the assumptions about what is "tantric" that appear to inform the analysis of those who have commented upon it in a Sri Lankan setting, such as Paranavitana, Mudiyanse and Gunawardana. This loose definition begs many questions about what is properly tantric--questions that I cannot settle here, but to which I will address myself at least in passing later in the essay.
3. On the other hand, Francois Bizot has identified enough "tantric" elements in the Theravāda of Cambodia that he is devoting a multi-volume project to "le Theravāda Tantrique." I have been unable to consult this work, or find full bibliographical details of it, and do not know what sort of definition of "tantra" Bizot is using.

little-known, and yet perhaps the most quintessentially "tantric" of the elements, we will focus with greatest care on the divinization of the body found in the *Jinapañjaraya*, searching through Indian and Tibetan literature for tantric and non-tantric analogies to the concept, which may help us decide if what is described in the *Jinapañjaraya* is "tantra." This, inevitably, will entail some reflections on what, in fact, might qualify a phenomenon as "tantric", as well as on the nature of the influences that lie behind the *Jinapañjaraya*, the *pirit* ceremony and, for that matter, any modern manifestation of the pan-Indian religious milieu--of which Sri Lankan Theravāda Buddhism certainly is one.

(II)

The *pirit* ceremony is an important, and fairly well documented aspect of contemporary Sri Lankan Theravāda.[1] It is, in the words of Lynn de Silva, "one of the foremost, if not the foremost, of ceremonials of great significance in the domestic and social life of the Sinhalese people. No household or social function, no religious festival or ceremonial is complete without the chanting of *Pirit*" (1980: 111). The texts chanted in a *pirit* ceremony, notes de Silva, "are safety-runes, the recital or intoning of which is believed to ward off all evils and dangers; to be the most potent of all safeguards against the machinations of malignant beings, and to bring about health, prosperity and other blessings" (*ibid.*). There are simpler and more complex versions of the *pirit* ceremony, which, depending on the gravity of the circumstance and the financial means of the donors, may last anywhere from an hour, to a whole night, to a week or even longer; and may involve chanting only the "big three" *paritta suttas* (the *Maṅgala, Ratana* and *Karaṇīya Metta*) or reciting the entire *Pirit Pota* many times over. The essence of the ceremony, according to de Silva,

> consists in chanting certain selected sacred texts by Buddhist monks holding in their hands a long thread called *Pirit Nūla*, which is twisted round the neck of a new clay pot filled with water--the *Pūrṇa Kumbha*--while the other end of the thread is held by the assembled who squat on the floor. When the chanting is concluded, the thread sanctified by the chanting is broken into pieces and tied

1. To my knowledge, the only two full-scale studies of *paritta* are Schalk 1972 and Lily de Silva 1981. See also the concise discussion in Lynn de Silva 1980: 109-122, as well as scattered references in Gombrich 1971, Gothóni 1982, and Gombrich and Obeyesekere 1988. For a detailed bibliography of pre-1980 Western-language sources on *pirit* in Sri Lanka, see Lily de Silva 1981: Preface. For historical perspective on *pirit* in Sri Lanka, see Rahula 1956: 76-80.

> round the wrist and neck of those assembled and at the same time the sanctified water is sprinkled on all. (*ibid.*)

For more complex ceremonies, a pavilion (*maṇḍapa*) is erected, at the centre of which is a table containing a relic of the Buddha and a copy of the *Book of Pirit* (*Pirit Pota*). The monks are seated around the table, with the two presiding monks' places facing either east or north. A post called the "nail of Indra" (*indrakhīla*) is placed beside the presiding monks' chairs. After the initial recitation of the triple refuge and the five precepts,

> the sacred thread . . .is drawn round the interior of the pavilion, the end of which after being fastened to the reading chairs and twisted round the neck of the pot of water, is placed on the table close to the Relic and the Reciters. thus an unbroken and complete communication is maintained between each of the officiating priests, the relic, the *Pirit-pota* (i.e. the Triple Gem) and the water. (de Silva 1980: 113-115)

At the conclusion of *pirit* ceremonies, the auspicious verses of the *Jinapañjaraya* are chanted as a kind of seal on the protective power of the ritual, the water and thread are shared with the congregation, and donations (typically of a meal and/or of new robes) are made to the participating Saṅgha.[1]

The "text" for the *pirit* ritual in both Sri Lanka and Burma is the *Paritta* or *Mahāparitta*--a generic term that may indicate any of a number of possible recensions of protective texts.[2] The version of the text that is best-known in Sri Lanka, and which therefore receives the designation of *Pirit Pota*, or "Book of Protection," is the *Catubhāṇavāra*,[3] an anthology of twenty-four[4] *suttas* drawn from all five *nikāyas* of the Pāli *Suttapiṭaka*, as

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1. Through the kindness of Ven. Sorata Thera, I was able to participate in a *kaṭhina pinkama pirit* ceremony, at the conclusion of the rainy season retreat, on the night of December 4-5, 1993, at the Getambe Temple, in Peradeniya, Sri Lanka. The unfolding of the ceremony, as I observed it, tallied remarkably well with the descriptions given by Lynn de Silva.
2. On Burma, see especially Bode 1966: 3-4, and Spiro 1981: 144-154, 263-271. I have not been able to determine if the text used in Burma is identical with that used in Sri Lanka, but at the very least, the overlap is considerable.
3. On this term, see Piyadassi 1975: 18-19.
4. Norman (1983: 174) gives the number as twenty-eight, while the translation issued by the Buddhist Publication Society (Piyadassi 1975) contains twenty-four main *suttas*, as well as a number of preliminary and supplementary texts. It is unclear to

well as from the *Jātaka*. Many of these *suttas* are known to have a long history of specifically protective use, while others, such as *Dhammacakkappavattana*, take on importance simply because they are such fundamental assertions of Buddhist truth. The Buddha clearly countenances the protective recitation of *suttas* at a number of points in the Pāli canon,[1] and there are still other instances in which a *sutta* itself includes reports of its protective or curative value.[2] The collection of protective *suttas* into anthologies must have begun fairly early on, for the *Khuddakapātha* of the *Khuddaka Nikāya* includes at least seven texts (including the *Maṅgala*, *Ratana* and *Karaṇīya Metta suttas*) that also are included in the *Pirit Pota*,[3] and the *Milindapañha* gives a list of six protective texts. Buddhaghosa mentions four or five such texts in his commentaries,[4] and is said to have been about to write a separate commentary on "the *Paritta*" when he undertook his mission to Sri Lanka, instead.[5] The addition of three *suttas* to the *Milindapañha's* original six resulted in an anthology of nine texts that is, in Geiger's words, "commonly found in Ceylon" (1983: 174), but the "standard" text for *pirit* ceremonies seems to be the twenty-four-*sutta Catubhāṇavāra*, or *Pirit Pota*. Although it is described by Piyadassi as "the most widely known Pāli book in Sri Lanka. . . a Buddhist Bible" (1975:17),[6] the *Pirit Pota* (like *paritta* literature in general), has, until recently, received scant attention in

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me whether Norman is referring to a different recension of the *Pirit Pota*, or simply includes supplementary texts (such as the *Angulimāla Sutta*) in his accounting.

1. For example, *Vinaya* II: 109-110, where the chanting of stanzas that incite loving-kindness (*metta*) is prescribed to ward off snake-bite, and *Dīgha Nikāya* [D.]III: 195, where the Buddha implicitly approves the chanting of the *Āṭānāṭiya Sutta* for protective purposes. For the "history" of *paritta*, see, e.g., Norman 1983: 173, de Silva 1980: 115-118 and Piyadassi 1975: 111-113.
2. For example, *Saṃyutta Nikāya* [S.] V 179 (*Mahākassapatherabhojjaṅga* = *Paritta* no. 12), S. V 80 (*Mahāmogallānatherabhojjaṅga* = no. 13), S. V 81 (*Mahācundatherabhojjaṅga* = no. 14), and *Aṅguttara Nikāya* [A.] V 108. (*Girimānanda* = no. 15); see Piyadassi 1975: 12-13.
3. See, e.g., Winternitz 1972 (1927): II, 78-80.
4. Respectively, *Milindapañha* 150, 27, *Papañcasūdanī* IV 114, 6-7, and *Visuddhimagga* 414, 21-22. See Norman 1983: 174.
5. Piyadassi 1975: 15, n. 1. It is unclear whether the *Paritta* on which Buddhaghosa intended to comment was the *Catubhāṇavāra* version most common in Sri Lanka today, though this seems unlikely.
6. And, reported by Bode to be "more widely known by Burmese laity of all classes than any other Pali book" (1966: 3), though, again, the "book" on which Bode reports is not necessarily the same as the *Catubhānavāra* / *Pirit Pota* used in Sri Lanka.

Western works on Pāli literature[1]; and even works that do focus on *paritta* say little or nothing about its date, compiler or provenance.[2] Perhaps the most serious study of the historiography of the *Pirit Pota* has been undertaken by Jonathan S. Walters, who notes that the first references to the collection are found in a Mihintale inscription and a *Mahāvaṁsa* commentary both dateable to the reign of the Anuradhapura king Kassapa V (r. 913-923), and that the text--which may have been produced for purposes of royal consecration and legitimation--probably was compiled in Anuradhapura sometime in the early tenth century.[3]

If the *Pirit Pota* has received some notice but relatively little study, the *Jinapañjaraya* remains virtually unknown to the world of Western scholarship.[4] It almost certainly was composed in Sri Lanka, probably during the fourteenth or fifteenth century.[5] In published editions of the *Pirit Pota*, it is included in the *upagrantha*, or appendix, of the book.[6] As noted earlier, the *Jinapañjaraya*'s verses are chanted at the conclusion of *pirit* ceremonies, as a kind of final sealing or, more properly, incorporation of the protective power of the recitation. It consists of twenty-two verses.[7] Verses 1-2 request the twenty-eight Māra-conquering, truth-imbibing Buddhas to "come and reside" atop the listener's (*tuhyam*) or one's own (*mahyam*) head. Verse 3 affirms that the Buddha is atop one's head, the Dhamma in one's eyes and the Saṅgha in one's chest. Verses 4-9 establish (or request the establishment of) various arhants at various locations in the

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1. For instance, it receives barely a mention in the classic surveys of Malalasekera (1928), Law (1974 [1932]), and Geiger (1968 [1943]), while Norman (1983) writes nothing about the history of the text.
2. Neither Piyadassi, nor Schalk, nor Lily de Silva has much to say about the history of the text.
3. Walters (forthcoming). On Kassapa V and *pirit*, see also Rahula 1956: 278-80. Other kings reported to have availed themselves of *pirit* include Upatissa I (r. circa 400), Aggabodhi IV (r. 658-674), and Sena II (r. 852-885).
4. Of writers on *paritta*, only Lily de Silva (1981: 9) gives any indication of the contents of the text.
5. Personal communication from Prof. P.B. Meegaskumbura, 27 October 1993. It is from Prof. Meegaskumbura that I first learned of the *Jinapañjaraya*, and it was he who kindly transcribed the Pāli and English translation on which my discussion in this paragraph is based. I have listed his transcription as Meegaskumbura 1993.
6. See, e.g., Gunaratna 1983: 241-243., where it is the first text in the *upagrantha*, whose order varies from edition to edition.
7. There is a condensed version of the *Jinapañjaraya*, the *Cūlajinapañjaraya*, found in some editions; in Gunaratna's, it is placed in the *upagrantha* directly after the *Jinapañjaraya*. Here, we will focus on the longer *Jinapañjaraya*.

body: Anuruddha in the heart, Sariputta to the right, Kodañña behind, Mogallāna to the left,[1] Ānanda and Rāhula in the right ear, Kassapa and Mahānāma in the left ear, Sobhita on the back of the head, Kumarakassapa at the mouth, Puṇṇa, Angulimāla, Upāli, Nanda and Sivali at the forehead, and "others of the eighty great elders" (*sesāsiti mahātherā*, verse 9) in the other major and minor limbs of the body. Verses 10-11 establish various *paritta* texts as a protective castle around the body thus divinized: the *Ratana Sutta* is in front, the *Karaṇīya Metta* on the right, the *Dhajagga* behind, the *Angulimāla* on the left, the *Khanda*, *Mora* and *Āṭānāṭiya* above, and the rest of the *parittas* as walls. Verse 12 affirms that whether one stands, sits, walks or reclines, one will be surrounded by the wall of Dhamma in the cage of the Fully Awakened Ones (*sambuddhapañjara*), which has the "power and authority of the conquerors" (*jinānābala*). Verses 13-17 express the wish that through one's establishment in the Cage of the Conquerors, and by the virtuous power of the Buddha, Dhamma and Saṅgha, one may be freed from all external and internal obstacles. Verses 18-19 reiterate (and slightly reconfigure) certain elements of the Cage of the Conquerors, stating the one is surrounded by a wall of Dhamma, with eight *āryas* posted at the eight directions, eight *nāthas* within, the Jina like a canopy above one, the Buddha atop one's head, Mogallāna on the left shoulder, Sariputta on the right shoulder, the Dhamma at one's heart, and the *bodhisatta* who was protected in his peacock-birth in one's feet. Finally, verses 20-22 express the wish that, through the power of the Buddha, the power of the Dhamma and the power of the Saṅgha, all "calamities, evil omens, diseases, evils caused by planets, rebuke, fears and dangers, bad dreams, and all that is unpleasant" be completely eradicated (*pavarena payātu nāsam*). The structure of the *Jinapañjaraya* may be summarized thus:

1-2: Invocation of and invitation to the twenty-eight Buddhas

3: Establishment of the Triple Gem at head, eyes & chest

4-9: Establishment of various arhants in various parts of the body

10-11: Establishment of *paritta* texts around the body

12: Affirmation of fully protected status

13-17: Request for protection

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1. It is unclear from the text whether the latter three are right, behind and left outside or inside the body. Mogallana and Sariputta are described in verse 19 as established on the left and right shoulders, but because the structure enunciated in verses 18 19 does not precisely reflect that in verses 4-9, it may be that, in the earlier instance, the arhants are *within* the body.

18-19: Affirmation of establishment of Triple Gem and various arhants & other powerful beings in and around one

20-22: Request for protection

There is much more that might be said about, e.g., the particular figures "incorporated" into the *Jinapañjaraya*, the language of the text, variant readings of different passages, and the way the text functions ceremonially and is conceived by those who recite it, but these are matters for further research--for our present purposes this skeletal description will have to suffice.

(III)

The *pirit* ceremony, described briefly at the beginning of the previous section, reveals a number of features that call to mind elements found in Indo-Tibetan Buddhist tantric traditions, especially in *abhiṣeka* (consecration, empowerment, initiation) ceremonies.[1] For instance, the pavilion (*maṇḍapa*) that is the focal point of the ritual, and the arrangement of monks within the pavilion around a table on which supremely holy objects (a Buddha-relic, the *Pirit Pota*) are placed, recalls, at least generally, the maṇḍala on the basis of which tantric *abhiṣeka* is conferred. The presence and use of a pot full of sanctified water (*pūrṇakumbha*) is reminiscent of the vase (S. *kalaśa*)--whose water is suffused with deities--that gives its name to the first of the (typically) four *anuttara yoga* tantra *abhiṣeka*s, and is, in fact, one of the most common features in *abhiṣeka*s of tantras of all classes. The *pirit* thread--whose physical "tying together" of all elements and participants in the ceremony so beautifully and literally expresses the transmission of the power of the *sutta*s that are chanted, and which is afterward cut and tied around the wrist of each participant--seems clearly to parallel the "protection cord" distributed during or after many tantric *abhiṣeka*s; like the *pirit* thread, it confers protection and fearlessness, in part through the recollection of loving-kindness. The center-post in the pavilion (*indrakhīla*) may function in a number of ways, e.g., as a "doorway" for the descent of sacred power or a symbolic *axis mundi*,[2] but its denomination as a "nail," particularly one associated with Indra, the deity who wields the demon-destroying *vajra*, recalls at least dimly the *vajra*-handled daggers (S. *kīla*) that "nail down" demons around

1. In the discussions of tantra in this paragraph, I will be drawing not so much on specific Indian or Tibetan texts, as on a general sense of the tradition. Readers interested in English-language sources that will bear out my comments may consult, e.g., Tenzin Gyatso 1985, Snellgrove 1987 or Lessing and Wayman 1978 (1968).

2. On the *indrakhīla*, see Lily de Silva 1981: *passim*.

a tantric maṇḍala, thereby clearing away obstacles to a successful *abhiṣeka*. By the same token, the "theory" behind the chanting of *pirit*, enunciated by Piyadassi in terms of belief in the this-worldly efficacy of truth, virtue, love, and sound (1975: 14-17), seems to encapsulate the thinking, articulated or not, behind the nearly universal use of mantras and dhāraṇīs in tantric ceremonies, both public and private, collective and individual. Similarly, the social function of the *pirit* ceremony as a blessing and protection for humans and their undertakings--

whether warding off disease and misfortune, building a house or becoming king--seems not unlike such Tibetan practices as holding large public *abhiṣeka*s, especially of tantras, like the *Kālacakra*, that tie strongly into Tibetan national mythology; or a layperson's sponsoring a reading by monks of the entire *Tripiṭaka*--usually at speeds so great that the ceremony's only possible function can be "mantric."

The theory and practice of *pirit* recitation thus has a number of elements that parallel elements of tantric rituals--especially *abhiṣeka* ceremonies. Does this make the *pirit* ritual, or the *Pirit Pota*, "tantric"? I think not, for the reason that virtually all of the elements enumerated above may be found throughout the entire Indian-influenced religio-cultural world, whether Buddhist, Hindu or Jain, whether south, southeast or central Asian. Thus, the maṇḍala, while it may have very specific functions in tantric *abhiṣeka*s and *sādhana*s, reflects a broader Indic pattern of center-periphery arrangements of space--e.g., in architecture, political theory, or ritual organization--and unless the definition of "tantric" is expanded so far as to be virtually meaningless, it is clear that many of these "maṇḍalas" have virtually nothing to do with "tantra." Similarly, vases full of sanctified water may play an important role in tantric consecrations, but vases or pots, and distribution of sanctified water contained in them, are elements of virtually any Indic religious ritual, and not a few "secular" rituals, as well: we must recall that the tantric term *abhiṣeka* (literally, "bespsrinkling") probably has its roots in traditions of royal consecration, and not the other way around. Sanctified string or cord may bless and protect participants in a tantric *abhiṣeka*, but the "sacred thread" is a basic element in establishing social identity (and affording protection) anywhere that the hindu *varṇa* system or its derivatives has taken hold. The dispelling of obstacles and/or the establishment of a conduit to the divine via a *kīla* may have certain distant analogues in tantric ritual, but such structures as the *indrakhīla* of the *pirit maṇḍapa* are a feature of many buildings, whether "religious" or "secular" in function. Finally, the chanting of texts deemed sacred and true for purposes of blessing, protection or cure, obviously has ancient antecedent in the theory

and practice of Vedic ritual; in their broadest sense (as sacred texts recited with a greater concern for efficacy than content), mantras and dhāraṇīs are utilized throughout the Indic religious world, and even the more specific "formulas" (e.g., beginning with *oṃ* and ending with *hūṃ*, or *phaṭ*, or *svāhā*) that serve as mantras or dhāraṇīs need not be especially "tantric," particularly in a Hindu setting.[1]

There obviously are a number of definitional and historical questions that this discussion begs--e.g., about what, in fact, the proper scope of the term "tantra" really is, and how influences have operated between "tantric" and "non-tantric" traditions--but the fact, that so many phenomena so often regarded as "tantric" are *so* pervasive in the Indic religious world, should make us more cautious about where we draw our definitional lines. Indeed, I would argue that if the term "tantra" is to be meaningful at all, it must be restricted considerably. Following on the definitions and analyses developed in the Tibetan tradition (especially that of Tsong kha pa bLo bzang grags pa [1457-1519][2]), I would define tantra (in its non-textual sense) as an esoteric tradition of spiritual thought and practice that requires initiation from a qualified master and has as its most important focus the identification of one's body, speech and mind with divinity, and their transformation into that divinity; maṇḍalas, visualizations, *mudrā*s, mantras and the concept of a "subtle body" (*sūkṣma śarīra*) are used in most (but not all) tantric traditions, while sexual, scatological and/or wrathful imagery occurs in some (but not all) tantric traditions--nor does the presence of one or more of these elements in a tradition assure that it is "tantric." If we focus on the crucial element of the definition, i.e., "the identification of one's body, speech and mind

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1. In addition, while there are many instances of mantras and dhāraṇīs of the latter sort in Sri Lankan inscriptions, the texts contained in the *Pirit Pota* are not thus "formulated," and so if it is to be regarded as "mantric," it must be in the broader sense.
2. See, e.g., Tsong-ka-pa 1977, which is a partial translation of Tsong kha pa's *magnum opus* on tantra, the *sNgags rim chen mo*. There is, of course, a great deal of debate in Indo-Tibetan tradition over just what the parameters of "tantra" are, and these debates have been resumed, in a different guise, by Western scholars of tantra. This is not the place to explore these ancient and modern debates, but merely to acknowledge that there is considerable diversity in views of what "tantra" is, and the definition I am about to propose is only one suggestion in a long, ongoing discussion. The Western scholar whose outlook on tantra I find most congenial is Beyer (1973: 25-143 and *passim*).

with divinity, and their transformation into that divinity,"[1] then of the elements of the *pirit* tradition we have examined, only the *Jinapañjaraya*--with its "incorporation" of various arhants into one's own (or the listener's) body-seems to approach the narrower definition of "tantra" with which I prefer to work. In what follows, I will focus on the *Jinapañjaraya*'s "incorporation of divinity," seeking parallels in Indo-Tibetan tantric traditions,[2] and then asking again, Is this "tantric"?

I am not the first to suggest that the *Jinapañjaraya* shows distinctly "tantric" characteristics. Mudiyanse suggests that it has been "probably composed as a result of the influence of Tantric Buddhists", citing the reference in it (verse 18) to the eight *nātha*s (1967: 22). Lily de Silva, after briefly describing its contents, remarks that the *Jinapañjaraya* "seems to have been influenced by Tantric literature," and then goes on to specify the aspect of the tantric tradition that she sees reflected in it: *nyāsa*, the "placement," "ritual projection," or "incorporation" of deities into various parts of one's body as a way of strengthening one's identification with the divine and protecting one from outer and inner interferences (1981: 9).[3] Though the "incorporation" of deities in the *Jinapañjaraya,* unlike that in most tantric texts, does not proceed via physical gesture (*mudrā*) or the recitation/visualization of seed syllables (*bīja*) from which deities arise, I think that de Silva is basically right, to draw our attention to *nyāsa*-- it does seem to be the tantric practice most closely parallel to the procedure described in the *Jinapañjaraya.* I want to extend her discussion by pointing briefly to a number of other instances of what might be described as "*nyāsic*" practices or images in Tibetan Buddhist tantra.

The first series of examples are drawn from a sixteenth-century Cakrasaṁvara *sādhana* composed by Padma dkar po, a member of the

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1. This is reflected in the famous, though unattributed, "tantric proverb". *nādevo devam acayet* ("one cannot venerate a god unless one is a god oneself"). See, e.g., Eliade 1969: 208.
2. The ideal would be to seek these parallels in the tantric texts listed by the *Nikāyasaṁgrahaya* as having been known in Sri Lanka (see Mudiyanse 1967 : 16-19), since this might establish, at least tenuously, some historical antecedent to the *Jinapañjaraya* on the island. At this stage of research, I have had to content myself with finding parrallels in texts and traditions that are somewhat later--though clearly based upon the ideas and practices found in the works listed by the *Nikāyasaṁgrahaya*, which include such fundamental texts as the *Guhyasamāja Tantra*, the tantric *Tattvasaṁgraha* and the *Cakrasaṁvara Tantra.*
3. On *nyāsa*, see, e.g., Avalon 1972 (1913): cvii-cix, Bharati 1970 (1965): 273-274 and Eliade 1969: 210-211.

'Brug pa bKa' brgyud order.[1] Prior to the generation of the "main" maṇḍala and its host of deities, one sets around oneself a "protection circle" of wrathful deities that will assure unhindered completion of the main practice. In this process, one visualiazes oneself as Cakrasaṁvara, with one's aggregates as various tathāgatas and *vajra*-deities, one's physical elements as various goddesses, and one's sense-powers as various divinized (*vajra*-) defilements (Beyer 1974: 143). Once the main maṇḍala has been generated, with oneself at the center in the form of united Cakrasaṁvara-Vajravārāhī and the various spaces in the maṇḍala populated by various deities, one reinforces and protects one's divine identity through the production of a "body maṇḍala." This involves visualizing an eight-petaled lotus at one's heart, at the center of which is Cakrasaṁvara, and whose main and intermediate-direction petals are, respectively, goddesses and offerings; then, touching twenty-four places in one's body while reciting the appropriate seed-syllables, one sees those places become twenty-four pilgrimage places, which are populated by all the deities of the maṇḍala. Additionally, eight guardian goddesses stand at the "portals" of the body: mouth, nose, penis, anus, two eyes and two ears (Beyer 1974: 148). In the very next step in the *sādhana*, one prepares oneself for the descent of the "actual" deity (*jñānasattva*) into the visualized form (*samayasattva*) through donning the "divine armor." One does this by seeing Vajrasattva at one's heart, and on *his* forehead Vairocana, on his crown Ratnasambhava, on his shoulders Heruka, on his eyes Amitābha, and on all his limbs Amoghasiddhi; one "places" them via seed syllables, and "empowers" them via a composite dhāraṇī. One goes through a similar sequence for Vajravārāhī, visualizing a double at her heart, and then placing and empowering various wrathful goddesses at the double's heart, throat, hair, crown and limbs (Beyer 1974: 148-149). In many *anuttara yoga* tantra *sādhanas*, after one has performed the main part of the meditation, re-absorbed into oneself the maṇḍala and its denizens, then oneself been reduced to voidness and instantaneously regenerated in a "simple" form of the deity, that "simple" form on the basis of which one will practise the "yoga of everyday actions" is itself empowered and protected by a revisualization of the "divine armor," as well as by the placement of protective deities around one.[2]

A further example comes not from the *sādhana* literature, but from a *pūjā*, the *bLa ma'i mchod pa* ("Offering to the Spiritual Master") of the

1. I am basing my comments on the Tibetan text of the *sNyan rgyud yid bzhin nor bu'i bskyed pa'i rim pa rgyas pa 'dod pa'i re skong*, and the partial translation of it provided by Beyer (1974: 140-153; see p. 140 for particulars of the Tibetan original).
2. This procedure is not described in Beyer 1974, but for examples, see, e.g., Kelsang Gyatso 1991: 182-184, 298.

First Panchen Lama, bLo bzang chos kyi rgyal mtshan (1569-1662)--a ritual that still is a central part of the liturgy of the dGe lugs order.[1] Near the beginning of the *pūjā*--after one has gone for refuge, generated that enlightened attitude (*bodhicitta*), visualized oneself as a deity, purified one's environment and blessed the offerings --one undertakes the main visualization of the ritual, that of one's root guru, seated at the crest of a wish-granting tree, in the guise of a triple-robed monk wearing a pandit's hat. At the guru's heart sits the Buddha Śākyamuni, and at Śākyamuni's heart sits Vajradhara, in union with his consort, Vajradhātvīśvarī. The text goes on to specify that the guru's aggregates are the five tathāgatas; his elements are four tathāgata-consorts; his *āyatana*s, veins and joints are bodhisattvas, his pores are 21,000 arhants, and his limbs are wrathful deities. Around him are arrayed a multitude of *ārya* and enlightened beings. This visualized "field of assembly" then becomes the basis for the various "limbs" of *pūjā*, such as prostrations, offerings, praises, petitions, recollection of the path, etc. At the conclusion of the ritual, it is absorbed into the practitioner, who implicitly (though not explicitly) takes on the various qualities/deities that reside in the guru, and proceeds with the day's activities on that basis.

(IV)

There is a great deal in these Tibetan texts--and practices--that echoes the contents of the *Jinapañjaraya*. Each, in its distinctive way, enjoins the placement (*nyāsa*) of enlightened beings in and around one's physical body: in some, the body is *composed* of enlightened beings, while in others the enlightened beings are *located* at particular spots in one's body (which is, however, seen in divine form); in some, the placement serves a specifically *protective* function, while in others its major purpose seems to be the *reinforcement* of one's divine identity. Furthermore, the general *patterns* of the Tibetan texts closely parallel those of the *Jinapañjaraya*: all seem to follow a sequence that involves, roughly: invocation, absorption, identification and continuation of that identification in everyday life. Is the *Jinapañjaraya*, then, a "tantric" text? There seem to me to be two possible objections to this designation, based upon (1) the presence of incorporated divinity in non-tantric Indic traditions and (2) the absence, in the case of the *Jinapañjaraya*, of a context of tantric practice.

(1) It probably is true, as Eliade maintains, that the practice of *nyāsa* is of great antiquity, pre-dating the rise of tantric traditions, which,

1. There are numerous editions and translations of the text; my remarks here are based upon the translation found in Kelsang Gyatso 1992: 288-314.

however "revalorized and enriched" the technique (1969: 210-211). Furthermore, even a cursory glance at pre- and non-tantric Indian religious literature reveals numerous instances of incorporated divinity: the *locus classicus* is, of course, the *Puruṣasūkta* of *Ṛgveda* X. 90, where the primordial being is seen as, *inter alia*, the seasons, the *varṇas*, and the various chants of the Veda; this, then, is echoed in the *Bṛhadāraṇyaka Upaniṣad*'s famous description of the sacrificial horse who, like Puruṣa, is a cosmos unto himself, and again in the eleventh chapter of the *Bhagavadgītā*, where Kṛṣṇa appears to Arjuna in his all-inclusive cosmic form, his *viśvarūpa* aspect. Similarly, one can find many passages in Mahāyāna sūtras (e.g., the *Avataṁsaka*) where the Buddha "incorporates" whole world-systems, with all their countless mountains, rivers, gods and humans. While the model provided by these sorts of non-tantric sources almost certainly influenced the notion of incorporated divinity in tantric traditions, there is a crucial difference between non-tantric and tantric images of incorporation: in the former, the *divine* is imagined as a body that incorporates the profane (and sacred) cosmos, while in the latter, the "profane" human body is seen to incorporate all that is sacred. The tantric tendency to "identify" the sacred with the profane is not just a matter of generally claiming that the microcosm is a part or mirror of the macrocosm, but of focusing rather more specifically on the human body as the locus of divinity. The *Ṛgveda*, *Bṛhadāraṇyaka Upaniṣad, Bhagavadgītā* and *Avataṁsaka Sūtra* all identify the microcosm with macrocosm, but they do *not* explicitly locate and depict divinity as coterminous with the human body. In this sense, they are not tantric, and, to the degree that the *Jinapañjaraya does* thus depict the body, its possible categorization as a "tantric" text is not refuted.

(2) A rather more substantial objection to calling the *Jinapañjaraya* a "tantric" text stems from the fact that, even if it its *content* comes very close to fulfilling our definition of tantric practice as "identification of one's body, speech and mind with divinity," it has, in its Sri Lankan Theravada setting, almost entirely lost the *context* that is preserved in milieus where tantric tradition is continuous, such as the Tibetan Vajrayāna or Hindu Śākta traditions. Even if certain "mechanics" of basic tantric practice are faithfully replicated in the text of the *Jinapañjaraya*, neither the monks who are reciting it nor the audience who is hearing it has (as far as we know) received *abhiṣeka* from a qualified guru, nor are they involved in seeing themselves *as* deities--recall that all of the Tibetan texts cited in the previous section presupposed the basic visualization of oneself as coterminous with a *single* divine being. The reciters and/or audience of the *Jinapañjaraya* may imagine arhants and other divine beings as located *within* them in some sense, but they do not thereby say that

they, or their body parts *are* divinity: there is a subtle but important difference between saying that Ānanda and Rāhula are *in* one's left ear and that they *are* one's left ear; and an equally subtle, but even more important, difference between incorporating divinities into one's body without seeing the body as a whole in divine form, and thus incorporating them within the overall context of seeing oneself *as* a divine being. In each instance, the latter approach entails the fundamental assumption of what Buddhist *tāntrika*s call "divine pride," while the former does not--and to the degree that a practice does *not* involve the basic identification of oneself with a deity or deities, it does not seem to fulfill the definition of "tantric."

Is it then fair, at least, to say, with Mudiyanse and Lily de Silva, that the *Jinapañjaraya* is tantra-*influenced* ? I think the answer must be yes--but with the important qualification that because the exact sources of the *Jinapañjaraya* still are unknown to us, and because the complex, multi-directional flow of influences in Sri Lankan culture is so difficult to chart, we cannot be certain what the *nature* of the tantric influence is. Were the *Jinapañjaraya*'s antecedents Buddhist, or Hindu, or both? The *Jinapañjaraya* may be a Buddhist text, but the sorts of imagery it uses are common to both Hinduism and Buddhism, and the time in which it probably was written (after the Polonnaruwa period) was one in which even "orthodox" Buddhism increasingly came under Hindu influence. Were its antecedents actually tantric texts, or non-tantric sources that were themselves merely influenced by tantra? From the late first millennium CE, "tantric" elements became increasingly pervasive in nearly all Indian religious traditions (and remain so until this day), making it difficult to establish whether, in a given instance, tantric influence is direct or indirect. These same questions, *mutatis mutandis*, may be asked of the *pirit* ritual itself: even if we grant a broader definition of tantra and admit that there are "tantric" elements in it, we cannot be certain whether they got there via Buddhism or Hinduism, via overtly tantric sources or sources merely influenced by tantra. Returning to the *Jinapañjaraya*, we may by way of conclusion at least affirm, with Lily de Silva, that "there is not a single sutta in the Pali Canon which bears any resemblance to it" (1981:9),[1] and that of texts found in the corpus of Sri Lankan Theravāda literature, it comes the closest to meeting a strict definition of "tantric," even if the

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1. She does note that there is a Thai version of the *Jinapañjaraya* composed in the mid-nineteenth century by a bhikku named Buddhācariya. I have not had a chance to examine this text, nor have I determined whether there exist *Jinapañjaraya*s appended to *Paritta* collections in other Theravāda countries, such as Burma.

"tantra" involved is formal rather than substantive, a mere vestige now, as, indeed, it may have been even when it was composed.

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THE KULA OR FAMILY SYSTEM OF 'IN CHARACTER' DEITIES INHERENT TO THE METHOD OF THE MANTRAYĀNA TRADITION

-G.W. Farrow-

[The *Mantrayāna* yoga method is founded upon the *Kuladevatā* system necessary in order to subdue, harness and transform the obscuring relative mind set. The word *Kula* is derived from *Kulyate* "to reckon" and in the context of the *Mantrayāna* yoga method is initially applied in regard to grading families by the five elements, the *Pañcaskandha* etc. The word *devatā* means *dehe sambhavati* "originates in the body" and thereby indicates that the deity practice must be performed in the body. The *bindu* or the essence resides in the body. Therefore it is possible to directly experience the divine essence. The author further discusses the four *Abhisambodhis*, the process of transformation of the relative mind set and various aspects of the *Kuladevatā* system.]

The 'in character' deity family system, initially applied as the antidote necessary to subdue, harness, purify and dissolve the elementally-derived, emotionally coloured relative mind set veiling the direct perception of the Buddha nature, lies at the very core of the tantric *Mantrayāna* method. The radical *Mantrayāna* method, which in the today's world can be further understood by biological biogenetic, psychological and quantum physics views, is exposed in *Annutara tantras* of the *Mantrayāna* textual tradition such as the *Hevajra Tantra* (H.T.), the *Kālacakra Tantra* (KC.T.) and the *Śrī Ekallavīra Caṇḍamahāroṣana Tantra* (CMR.T.) as well as in their commentaries which include the *Yogaratnamālā* (YM.), the *Padmāvatī* (PV.), and the *Sekoddeśaṭīkā* (SDT.) etc.

The method exposed in the Tantras of the *Mantrayāna* tradition are based upon the *Krama* system, the system of Processess. There are three basic processes utilised in the application of the *Mantrayāna* method, the *Utpattikrama*, the Process of Generation, the *Utpannakrama*, the Process of Completion and the *Niṣpannakrama* or *Sampannakrama*, the Process of Perfection. The application of the method in the three processes is founded upon the techniques of the family of deities. The initial process of the method, the Process of Generation, subdues, harnesses and transforms veiling elementally-derived emotion and the *Pañcaskandha*, the Five components of Phenomenal Awareness. The other Processes of the tantric method, the Process of Completion and the Process of Perfection, are utilised to fully purify and dissolve or rather resolve the relative mind set into the underlying Innate nature.

From the view-point of the Process of Generation, *Kula,* family is defined in H.T. 1.5.10., by: '*Kula,* family is so called because of reckoning (*kulyate*) that is grouping the families of the five elements and the five components of phenomenal awareness'. Further, from the point of view of the Process of Perfection, H.T., 1.5.11., clarifies the actual nature of the practitioner, the *mantra* and the deity as follows: 'There is neither emanator nor the emanated, neither *mantra* nor deity. *Mantra* and deity exist as aspects of the undifferentiated nature'. Commentating on' there is neither emanator etc.,' the YM., states: 'Since all things are characterised by Thusness, the three, the emanated, the emanator and the act of emanating are indistinguishable in absolute terms. Then how is it they are perceived in the word as aspects of the undifferentiated nature? The differentiated is characterised by plurality. When devoid of the differentiated nature of the one and many, they [the emanated, the emanator and the act of emanating] exist as aspects of the Thusness which is characterised as the non-arising nature of the differentiated'.

Further in.regard to the origination of the deity and the necessity to internally, mentally propitiate the families of deities H.T. 1.5.14. states: '....The deity originates in the body (*dehe sambhavati*) and so it is called *devatā*, deity'. The YM. clarifies with 'Since the deity arises in the body, the deity practice must be performed in the body. For this reason it is called *devatā*, deity. The deities are Hevajra and the Vajrayoginīs. The non-dual knowledge arising from the Great Bliss resides in the body. In supreme truth that non-dual knowledge is the Buddha, the One Who knows, the Bhagavān, the One in Possession of the Womb [of Wisdom, the Great Seal]'.

The modes of propitiation by means of the 'in character' families of deities within the *Annutara* class of *tantras* indicate the biological, bio-genetic and psychological implications inherant to the *mantrayāna* tantric yoga method implicit to the disciplined harnessing, transformation and purification of both the positive and negative emotional tendencies of the relative mind set. Further in terms of absolute, independent foundation consciousness and dependent relative consciousness, the SDT. by the Mahāsiddha Nāropā clearly and unequivocally equates the primordial characteristic of the conception moment as being synonymous with the *Bindu*, the Essence of the absolute, independent divine consciousness.

Further, in terms of the progression of the Four *Abhisambodhi,* the Four Awakenings, the SDT., characterises embryonic growth as the process which allows the creation of dependent consciousness which

through sense-based ignorance completely veils of the independent divine consciousness characterised as the *Sahaja* nature, the Innate nature. In this manner through conception and embryonic growth, the progression of the Four Awakenings lead stage by stage to a devolution from the primordial, essential divine nature of consciousness and to the consequent growth step by step of the framework upon which the limited, dependent relative mind set functions. This net or framework upon which the relative differentiated mind set functions is that which allows the veiling of the direct perception of the essential divine nature of consciousness.

The Four Awakenings, beginning with the *Ekakṣaṇa Abhisambodhi* and the other awakenings are equated to the conception moment and to the stages of embryonic growth. Further the Four Awakenings are equated to the four stages of consecration. In a reversed order beginning with the Fourth Consecration, the unobstructed perception of the Four Awakenings are considered as being synonymous with the culminations of the four part *Mantrayāna* consecration. Such a view confirms that the processes of the *Mantrayāna* method are applied to reverse the biological and bio-genetic factors causing the arising of differentiated consciousness which in turn obscures the conscious perception of the Innate nature.

In this regard the SDT. states: 'The four are the *Ekakṣaṇa* [*Abhisambodhi*], the Instantaneous Complete Awakening, the *Pañcākāra* [*Abhisambodhi*], the Complete Five-fold Awakening, the *Viṁśatyākāra* [*Abhisambodhi*], the Complete Twenty-fold Awakening and the *Māyājāla* [*Abhisambodhi*], the Complete Awakening of Net of Illusion...... In a being born from the womb of a woman by means of the [erotic, biological] process of generation, at the time [when] the seeds of the mother and the father become one essence in the secret place of the mother, there [at that moment] is the experience of instantaneous pure bliss of [being in union with] the Universal Storehouse of Consciousness'.

The SDT. continues: 'The [primordial cellular] body is a form at one [with unity] like the Rohita fish [swimming alone in clear water]. During that moment there is the Instantaneous Complete Awakening. Then when this being, while still in the womb, begins to experience the five-fold awareness of form and the sensations, like a tortoise pushing out it's four feet and head from out of it's shell, there is the Complete Five-fold Awakening. Then when each of the five-fold awarenesses become conscious of the....elements Earth and so on and the body has developed the twenty 'fingers' [on the hands and feet] there is the Complete Twenty-

fold Awareness. Then when this being comes out of the womb and experiences the multitude of aspects of the phenomenal world there is the Complete Awakening of the net of Illusion'.

The SDT. continues: '.....In the Instantaneous Complete Awakening, the *Bindu*, the Essence, is not dispersed and this essence [of nature] is the *Svābhāvikakāya*, the [intrinsic] Natural Body [synonymous with the *Mahāsukhakāya*, the Body of Great Bliss and] is the Vajrasattva, the Adamantine Being......The yogi attains that in one instant by ending twenty-one thousand six hundred breaths, that is, by the great control of breath and thus [accomplishes] the *Kālacakra*, the Circle of Time.....[When purification is attained] the Five-fold Awakening is the *Dharmakāya*, the Body of Essential Nature, the *Citta Vajra*, the Adamantine Mind and the Mahāsattva'.

Continuing the SDT., states: '[When purification is attained] the Twenty-fold Awakening is the Bodhisattva, the Enlightened Being, the *Vāgvajra*, the Adamamntine Speech, the *Sambhogakāya*, the Body of Enjoyment and [the realm of the harnessed, transformed and purified] five senses, their five objects, the five organs of action and their five activities.......The net of illusion is the realm of *Kāyavajra*, the Adamantine Body, the *Nirmāṇakāya*, the Body of Generation, the *Samayasattva*, the Being of the Observation of the Vow.....Once the Process of Generation of the chosen deity has been accomplished, the Process of Completion is the movement in the reverse direction [from] where there arises the experience of the illusory nature.....'

In the vast majority of individuals the ever present *Sahaja* nature, the Innate nature, synonymous with the *Bindu*, the essence of the Buddha nature is generally completely obscured by the veil of elementally-derived, emotionally-based ignorance. Veiling ignorance characterises the relative, sense-orientated mind set. The *Mantrayāna yoga*-processes are therefore mentally applied in order to fully purify and dissolve the relative mind set so as to awaken to or rather directly experience the inherant uncreated, *Sahaja* nature.

The *modus operandi* for the complete purification of the disciple's relative mind set is attained by sucessfully applying the lineage instructions given by the master to the disciple after consecration and empowerment. The appropriate consecration into the correct family is assertained by the master through cognising the dominent elementally-

derived emotional characteristic of the disciples' relative mind set. By being consecrated and empowered to practise the method of the correct 'in character' wisdom deity antidote the disciple possesses the means to externally evoke and propitiate his or her actual chosen or tutelary deity (Skt. *Iṣṭadevatā*). By means of the actual 'in character' tutelary deity, the disciple further possesses the means to internally purify the Solar *Maṇḍala* and the Lunar Circle. the unpurified Father and Mother *Maṇḍala* Circle abodes are the sources of the personal and particular emotional, mental veils obscuring the perception of the innate nature. This process of purification is commenced by the emanation practices of the Process of Generation.

Regarding the primary importance of the transformation teachnique inherant to the application of the family system of deities within the Process of Generation, H.T. 1.1.11. states: 'The first among these techniques is one method, the method of generating Heruka, for it is by utilising the existent itself that men are liberated, O Vajragharabha of great mercy. Men are bound by the bondage of existence and are liberated by understanding the nature of existence. O wise one, existence should be conceived through the understanding of non-existence and likewise the divine Heruka should also be conceived through the understanding of non-existence'.

The YM. by the Mahāsiddha Kṛṣṇācārya, commenting upon the first etc. 'states: 'Why is the method of generating the Heruka first ? The method of generating the Heruka is the first because here in the *Mantra Mahāyāna* tradition, novices are first introduced to the emanation of the deity's form'. Regarding 'existence' the YM., states: 'Exists means arises or manifests. Existence is a process of one state becoming another state. [In terms of yoga] the body, characterized by the aggregate of the Five components of Phenomenal Awareness (Skt. *Pañcaskandha*) is liberated by utilizing what exists.....Some describe liberation as the non-existence of the Aggregate of the Five Components of Phenomenal Awareness in the essence of release which is free of all components. If liberation is attained by utilizing what exists, then by what is bondage?......In this existence, bondage or being bound, is the attatchment to phenomenal objects, havịng the view and belief that the objects are real.....But then how does existence liberate men?.....[By] understanding the nature of Wisdom (absolute voidness) ....non-existence means not existing, that is non-arising.....'. The YM. continues quoting the Bhagavān as follows: "The one who knows the non-existent nature of phenomenal things is unattatched in all conditions.

Such a person who is unattatched in all conditions attains the Stabilised Meditative State of the Unconditioned."

H.T. 2.2.50-51 further defines the transformation of the relative mind set by means of the existant with: 'Beings are released from the bondage of existence utilising as Means those very things, because of their wicked deeds, [they] are bound. Beings are bound by passion and are released by utilizing passion.... '. Regarding 'released....by passion' the YM. states: 'passion' 'Refers to worldly passion....released means....released by the Innate Passion'. Regarding 'counter-action etc'. the YM. states: ' Here the antidote is the very same as the cause for adversity. This in truth is not relevant only to passion but is also relevant to the other kinds of human emotions....this [counter-acting] conception, that of Great Bliss, is not known, that is, not practised by other Buddhist and non-Buddhist schools'.

In order to indicate that the *Mantrayāna* method is founded upon the utilisation of the various deity families representing the elementally-derived emotions and the Five Components of Phenomenal Awareness in addition to indicating that these families are indivisible aspects of the Adamantine Essence, the Innate Nature, the CMR.T., 1.2. states: 'He [the Bhagavān as the Black Imperturbable Adamantine Yogī] dwelt [in the womb of the Adamantine Yoginī of Indivisible Wrath] in the company of numerous adamantine yogīs and yoginīs. Amongst them were the White Imperturbable Adamantine Yogī (Skt. *Śvetācala Vajrayogī*), the Yellow Imperturbable Adamantine Yogī, the Red Imperturbable Adamantine Yogī, the Green Imperturbable Adamantine Yogī, the Adamantine Yoginī of Indivisible Delusion (Skt., *vajrayoginī mohavajrasya*), the Adamantine Yoginī of Indivisible Malignity, the Adamantine Yoginī of Indivisible Passion and the Adamantine Yoginī of Indivisible Envy. With these Yogīs and yoginīs in the forefront. he was also surrounded by countless other yogīs and yoginīs'.

Commenting upon 'with these....in the forefront' the PV. by Mahāsukhavajrapāda indicates: 'The intent is that the retinue consisted of the faculties of vision, smell, taste, touch and hearing; [consisted of] the Five Aggregates of Phenomenal Awareness Form, Sensation, Conceptualisation, Imprint of Past Actions and Awareness of Phenomena and the five elements Earth, Water, Fire, Air and Space. the Bhagavān remained, that is, pleasurably dwelt in the assembly with this [adamantine] retinue [all being pervaded] with such an [indivisible] enlightened consciousness'.

Further in CMR.T. 1.3-4 in order to characterise the realised nature of the male practitioner, the yogī, as well as to additionally indicating the basic view of Upāya, the Means, based upon the family of deitie's technique of practice the Bhagavān, the Vajrasattva, the Adamantine Being, declares: '..... I am free of both existence and non-existence, [I am] intent only on the Four Joys, [I am] in essence undifferentiated and free of all misconceptions. I exist in five forms in order to benefit those foolish men who do not know that I exist in the bodies of all men'. In a similar manner for the female practitioner, the yoginī, the Bhagavatī, Vajradhātvīśvarī, the Goddess of the Adamantine Essence, declares in CMR.T. 1.5-6. that:' .....I am the unity of Voidness and Compassion, abiding in the divine erotic bliss, free of imaginary concepts, undifferentiated and undistracted. I exist in five forms in order to save those women who do not know that I exist in the bodies of all women'. Clarifying' five forms', the PV. states: ' The meaning is as follows: [The undifferentiated nature of the Bhagavān and the Bhagavatī] is impossible to explain to novices other than by means of the Process of Generation [the technique of] which comprises [emanation] of the differentiated forms [of one of the five families of Wisdom and Means deities together] with their [appropriate] attributes and support [retinues].

The two categories of deity families previously mentioned correspond to the obscuring causal emotional foundation factors and the reactive sensory-based components which drive the limited, relative, sense-orientated mind set. These causal factors of the sense-orientated mind are said to arise from the unpurified Father, Solar, Maṇḍala and the unpurified Mother, Lunar, Circle. The Maṇḍala and the Circle are centrally situated in the heart and generative region within every human being. Therefore, in order to purify these sources of the veiling tendencies of dependent consciousness the propitiation and emanation practices of the Process of Generation are mentally performed in the Solar and Lunar maṇḍala/ Circle.

The yoga instructions of the Process of Generation relating to the disciple's correct family necessary to purify the Solar and Lunar Maṇḍala/Circle are given by the compassionate master to the disciple after the appropriate ' in character' consecration and empowerment. The task of the yogī is then to harness, transform and completely purify the causal sources of the relative mind so as to be able to utilise thereby these deity abodes as a means to completely dissolve the functioning relative mind set and by the further successful application of the stages of the processes to awaken to the universally inherant Buddha nature.

The ' in character' family which will be ascertained by the master and will be propitiated by the disciple after consecration and empowerment is the one pertaining to the dominent primordial elementally-derived emotion generated by the individual's parents during the sexual union which led to the conception of that individual. This dominent causal, elementally-derived emotion goes on to basically colour the particular individual's mind set. After ascertaining the colouration of a disciple's mind set, the family of this dominent emotion is therefore the only appropriate' in character' family which can initially be applied as an antidote for a particular disciple's unpurified and veiling relative mind set.

In order to understand the cause of the emotionally-based mental tendencies arising from the unpurified Solar and Lunar Maṇḍala/Circle which caste an obstructing veil over the possible perception of the Innate Nature, H.T. 2.2.52. indicates the biological and bio-genetic origins of these causes for unpurified mental manifestations. This unit indicates that the origin and cause for these obscuring mental manifestations occurs at the conception moment of an individual. H.T. 2.2.52. states: ' In the sexual union arise five [families of emotion] haviang the nature of the five elements. The Great Joy, which is essentially one, becomes five by this differentiation'. Commenting upon 'having the nature of the five elements,' the YM. states that this means: ' ....as the nature of the Earth and the other elements'. Further, the YM. states that these five elements 'refer to the five facets of sexual enjoyment'.

Further in this vein H.T. 2.2.53.-57. defines the ' five facets of sexual enjoyment' as the originating factors which cause and allow the manifestation of particular dominent and obscuring elementally-derived emotions within a sexually conceived individual's relative mind set. Further, these units equate particular basic elements and emotions with a Lord of a particular deity family. In order to purify and dissolve the particular limiting emotional veil covering the potential perception and direct personal experience of the Innate nature, the appropriate deity family, headed by the Lord of the Family, must be propitiated by an individual practitioner. The appropriate family applied to purify and dissolve the relative mind set corresponds to the family of a distinctive foundation emotion which is dominent in the individual.

In regard to ascertaining the Lords of the elementally-derived 'in character' emotional families H.T. 2.2.54-57. states: ' From the contact of the male and female sexual organs, there is the experience of hardness. The nature of hardness is Delusion and Delusion is known as Vairocana.

[Relative] Bodhicitta, semen, is a fluid and so fluidity is known as the Water element. Since Water is the nature of semen (Skt., *akṣobhya*) and Lord Akṣobhya is Wrath, the Water element is Wrath. From the friction of the two sexual organs Fire always arises. From Fire arises Passion and passion is Amitābha. Consciousness [as semen] which is placed within the female organ is of the nature of movement. Amogha arises from Air and Amoghasiddhi is Envy. The pleasure of passion becomes the impassioned state and this impassioned state is the characteristic of space. Space is Piśunavajra, for Malignity (Skt. *piśunam*) is space'.

Regarding the utility of the 'in character' families which are utilised in the processes of the *Mantrayāna* method so as to purify and dissolve the various disciples' limited emotionally-based mind sets, H.T. 2.2.58. states: ' The Great Consciousness, which is in fact one, exists [with] in five forms. From within the [forms of the] Five Families, there manifest thousands of [elementally-derived, emotionally-based deity] families'. The YM. states that great consciousness: '...refers to the [state of] consciousness characterised by Great Bliss'. H.T. 2.2.59-61 concludes: ' Thus....Great Bliss which is essentially one and the supreme becomes five by differentiation into the five emotional states of passion and so on. Within each one of the families, there are assemblies of Tathāgatas equal to the sands on the banks of ten Ganges rivers....and these familes become innumerable...all of which originate from the Family of Supreme joy'.

Further the Lords of the five basic elemental emotional-based families are also the Lords of the Family who preside over the deity families related and corresponding to the Aggregate of the Five Components of Phenomenal Awareness as well as in other processes relating to the three families ruling the centers of the Body, Speech and Mind. within the Processes of Generation and Completion, these various modes of the deity families are utilised as the means to purify and harness the activities of the senses as well as to purify and harness the arising karmicly inherited reaction traits characterised as the Five Components of Phenomenal Awareness.

During gestation, these karmicly inherited five components set in motion the bio-genetically inherited, elementally-derived emotions which colour the individual's mind set. Therefore the *Mantrayāna* 'in character' family techniques of purification are applied in order to propitiate and fully purify the seats of the particular Lord of the solar Maṇḍala and the particular Lady of the Lunar Circle from which all the elemental and karmic tendencies of the relative mind set finds origination and to thereby

in the further application of the Process of Completion to fully activate and unify the centers of the Body, Speech and Mind situated within the yogī's body with a view to actualising and experiencing the great Bliss.

In these respects according to H.T. 1.5.9.: ' There are said to be six types of Families, but by amalgamation they become five. Further they become three families by the differentiation into Body, Speech and Mind'. In accordance with the nuances of the Processes of Generation and Completion, the YM. indicates: '....the Six Families represent the eye, ear, nose, tongue, body [skin] and the mind. The Five Buddha Families represent *rūpa*, 'form', *vedanā, 'sensation', saṁjñā,* 'conceptualisation', *saṁskāra*, 'imprint of past actions' and *vijñāna*, 'awareness of phenomena' [which are the individual components of the Aggregate of the Five Components of Phenomenal Awareness]. For the yogī the three families are the Body, Speech and Mind'.

In order to emphasise the necessity and importance of the Process of Generation the YM. whilst introducing H.T. 2.2.28., unequivocally states : ' The Mahāmudrā Accomplishment is attained only by means of the practice of emanation. The [characteristic] nature of emanation is defined [in H.T. 2.2.28.] by: 'The holder of the vow must conceive of the differentiated world by means of the Process of Generation. Making the differentiated dream-like, utilising the differentiated, transform it into the undifferentiated'.

The purpose of the Process of Generation is therefore to subdue, harness, transform and purify the automatic functions of the differentiated relative mind, characterised as the Net of Illusion, the Twenty-fold Awareness etc., so that the functions of a clarified mind set can act in harmony with and not act as a divisive force during the application of the further processes, the Processes of Completion and Perfection. When these processes are successfully applied, they finally lead to the awakening to the underlying, absolute enlightened consciousness. Such a harnessing and transformation of the emotionally caused mental envelop, the personality, is performed in the Process of Generation by applying the appropriate 'in character' Wisdom deity family antidote.

In regard to the deity practice in the Process of Generation, Vajragarbha asked in H.T. 2.2.1-2.:' ....How is it possible for beings to attain perfection by means of their chosen deity who is like a gourd floating in the ocean of existence which is extensive as space?' Bhagavān

replied: 'One who wishes to attain the Accomplishment (Skt. *siddhi*) should remain at one in union with Nairātmyā or Heruka and should not even for one moment rest in any other thought'. Commenting upon 'as space etc., ' the YM. explains: ' The adverse natures of living beings, accumulated from beginningless time, are vaste like space. The antidote for the misfortune of beings is the emanation of their chosen deity'.

Regarding 'at one in union with Nairātmyā', the YM. indicates: 'Union' refers to a stabilised meditative state (Skt., *samādhi*). The yogī who is at one with Nairātmyā or Hevajra certainly accomplishes by eliminating all [mental] adversities. How is it possible to overcome the ocean-like adversities merely by means of the union with deity? The intent is that just as a fire in a mountain cave burns once and destroys the long standing accumulation of darkness, so is the benefit of emanating Nairātmyā and Hevajra. In that case, if adversities are destroyed by performing emanation of this antidote once, why is it that there is no [sustained complete attainment of the] accomplishment ? A yogī does not attain the Mahāmudrā accomplishment by merely destroying the adversities once, unless the yogī is fully resplendent in union with the two deities. Regarding 'even for a moment....any other thought', the YM. continues: ' One pointed mind, a sign of the tranquil state of mind (Skt. *Śamatha*), is a special characteristic of the practice of emanation. It is attained gradually by means of persevering with the practice'.

Emphasising the need to persevere with the practice of emanation in order to attain 'one pointed mind', H.T. 2.2.7-8. states: 'Those desiring the accomplishment of the Enlightened Ones, with perfection as their goal, should not even for one moment, with their mind afflicted by ignorance, identify with any other form....I proclaim that this practice of concentration is the destroyer of all evils...' Continuing in H.T. 2.2.11., the Bhagavān further emphasises: ' There is no other means than this....Once this technique is perseveringly practiced its benefit is immediately demonstrated. The practitioner is then not afflicted by fears, madness, miseries, sorrows, molestations and other troubles, passion, anger and great delusions.'. Continuing in H.T. 2.2.12., the Bhagavān, referring to the nature of the phenomenal world and the need to attain 'one pointed mind', declares: 'Deliberating in this manner on the arising of favourable and unfavourable fruits, how can yogīs exist even for one moment in the fearful fiery hell ?

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3. A quotation from the *Sekoddeśaṭīkā* reproduced in *Dhīḥ*, Vol. I, p. 82, translated by Farrow and Menon.

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རྩོམ་གྱི་ངོ་སྤྲོད་མདོར་བསྡུས།

དཔལ་དབྱངས་ཅན་མའི་བསྟོད་པ་བརྒྱད་པ། ༡ - ༣

བསྟོད་པ་འདི་ནི་སློབ་དཔོན་འཇིག་རྟེན་མགོན་པོའི་སྐུ་སྐྱེར་དཔེ་མཛོད་ཀྱི་དཔར་དུ་མ་ཐོན་པའི་བསྟོད་པ་ཕྱོགས་བདུས་ནས་ལེན་པ་ཡིན། ཕྱོགས་བདུས་འདིའི་རྣམ་བཤད་ཧྣཱིཿདུས་རེབ་དང་པོའི་ལྡེབ་༤༣ པར་བཀོད་ཡོད།

རྩ་རྒྱུད་དུ་གསུངས་པའི་རྣམ་ལྔའི་བསྟོད་པ། ༣ - ༤

བསྟོད་པ་འདི་ནི་དུས་ཀྱི་འཁོར་ལོ་མཆོད་པའི་ཚོ་ག་ཞེས་པའི་རྩ་བའི་མ་དཔེ་ནས་ལེན་པ་ཡིན་ཞིང་འདི་ཡི་འདྲ་བཤུས་ཀཱཙྨཱཙྪའི་ཨཱཤྭ་ཡིག་ཆ་ཁང་ནས་རྙེད་པ་ཡིན། འདིའི་ནང་མཆོད་པའི་རྗེས་ལ་བསྟོད་པ་ཁོ་ནའི་ཚུལ་དུ་འདིའི་སྐོར་གླེངས་འདུག ཨོན་ཀྱང་དུས་འཁོར་འགྲེལ་ཆེན་དྲི་མེད་འོད་ལེའུ་ལྔ་པར་འདི་ལྟ་སྟེ། ཇི་ལྟར་རྩ་རྒྱུད་རྣམ་ལྔའི་བསྟོད་པར་ཚིགས་སུ་བཅད་པ་དང་པོས······ ཚིགས་སུ་བཅད་པ་གསུམ་པས······ ཚིགས་སུ་བཅད་པ་ལྔ་པས་གསུངས་སོ། །ཞེས་བརྗོད་ནས་འདིའི་ཚིགས་བཅད་གསུམ་གྱི་རིམ་པ་འདིར་འཁོད་པ་བཞིན་བཀོད་འདུག་པ་དེས་ན་ལྷག་འཕྲོས་ཚིགས་བཅད་གཉིས་པ་དང་བཞི་པ་ཡང་འདི་རང་གི་ཡིན་པར་ཚོད་དཔག་གིས་འདིར་རྣམ་ལྔའི་བསྟོད་པ་ཞེས་པའི་མཚན་ཐོག་ནས་ལེན་ཡོད། སྤྱིར་སྣང་ཚིགས་བཅད་ལྔ་པོ་འདི་རྣམས་དུས་འཁོར་ལེའུ་ལྔ་པའི་ཚིགས་བཅད་ ༣༤༤ནས་༣༤༨ པར་ཇི་ལྟ་བ་བཞིན་རྙེད་ཀྱི་ཡོད།

ཆེས་དཀོན་པའི་དཔེ་དེབ་ཁག་གི་ངོ་སྤྲོད། ༥ - ༡༨

དུས་དེབ་འདིའི་ནང་གཞམ་གསལ་དཔེ་དེབ་ཁག་གི་ངོ་སྤྲོད་ཞུས་ཡོད།

༡ དཀྱིལ་འཁོར་གྱི་དབང་།

༢ དཔལ་དུས་ཀྱི་འཁོར་ལོ་མཆོད་པའི་ཆོ་ག

༣ འཁོར་ལོ་བདེ་མཆོག་གི་ཧེ་རུ་ཀ་འཛིན་ཡོངས་རྫོགས།

༤ ཀུན་ཏུ་སྤྱོད་པའི་རྒྱུད་ཀྱི་ཤན་སྦྱར།

༥ བཅོམ་ལྡན་མ་ཧཱ་ཀཱ་ལ་ཆུས་སྐྱེས་རྒྱུད་ཀྱི་རྒྱལ་པོ།

༦ གྲུབ་ཐོབ་སྣ་ཚོགས་ཀྱི་གདམས་པ། གསུང་རབ་ཆུང་ངུ་འདི་ཆ་ཚང་དཔར་སྐྲུན་ཞུས་ཡོད། །

ནང་པའི་རྒྱུད་གཞུང་ཁག་གི་ངོ་སྤྲོད།

(དུས་ཀྱི་འཁོར་ལོ་) ༡༩ – ༣༤

འགོ་བརྗོད་འདིའི་འོག་ཏྲིཿདུས་རིམ་ནང་ནང་པའི་རྒྱུད་གཞུང་ཁག་གི་ངོ་སྤྲོད་བྱ་རྒྱུའི་འབད་རྩོལ་ཞུས་བཞིན་པ་ཡིན། རིམ་པ་དེའི་འོག་ཁྲིས་རྩོམ་འདིའི་ནང་དུས་འཁོར་གྱི་རྒྱུད་སྐོར་ལ……. ཡོངས་གྲགས་བཞིན་ རྩལ་ཁག་དང་བཤད་པ་དང་དེ་བཞིན་འདི་དང་འབྲེལ་བའི་གསུང་རབ་ཁག་ལིགས་སྦྱར་ཐོག་རྟེན་རྒྱུ་ཡོད་མེད་ཀྱི་རྣམ་བཤད་ཆབས་ཅིག་དུས་ཀྱི་འཁོར་ལོ་དང་དེ་དང་འབྲེལ་བའི་བརྗོད་བྱ་ཁག་སྐོར་ལ་དེང་རབས་ཀྱི་མཁས་པ་རྣམས་ཀྱིས་ཉམས་ཞིབ་ཅི་མཛད་སྐོར་ལའང་གནས་ཚུལ་གང་རྟེན་འཁོད་ཡོད།

ནང་པའི་རྒྱུད་གཞུང་ཁག་གི་ངོ་སྤྲོད།

གསང་བ་འདུས་པ། བོད་ཡིག་དུམ་བུ། ༣༥ –༤༨

(སྔ་མའི་འཕྲོས།)

འགོ་བརྗོད་འདིའི་འོག་དུས་རིམ་བཅུ་དྲུག་པའི་ནང་བོད་ཀྱི་བརྒྱུད་པ་སྣ་ཚོགས་ཀྱི་སློབ་དཔོན་སོ་སོས་མཛད་པའི་གསང་བ་འདུས་པ་དང་འབྲེལ་བའི་གསུང་རབ་ ༡༨ དང་ དུས་རིམ་བཅུ་བདུན་པའི་ནང་གསུང་རབ་ ༥༡ བཅས་ཁྲིན་གསུང་རབ་ ༡༣༩ ཡི་རྣམ་

བཤད་ཞུས་ཡོད་པ་དེ་བཞིན་སྐབས་འདིར་བོ་དོང་ཕྱོགས་ལས་རྣམ་རྒྱལ་གྱི་གསུང་འབུམ་ལས་རྒྱུད་འགྲེལ་དང་འབྲེལ་བའི་གསུང་རབ་གསུམ། སྒྲུབ་ཐབས་དང་འབྲེལ་བའི་གསུང་རབ་སོ་གཅིག སྦྱིན་སྲེག་དང་འབྲེལ་བའི་གསུང་རབ་བཞི། བསྐྱེད་རིམ་ལ་སོགས་པ་དང་འབྲེལ་བའི་གསུང་རབ་བཅུ་གཉིས། རབ་གནས་ཀྱི་ཆོ་ག་དང་འབྲེལ་བའི་གསུང་རབ་གཉིས་དང་། བླ་མའི་ལོ་རྒྱུས་དང་འབྲེལ་བའི་གསུང་རབ་གཅིག་བཅས་བསྡོམས་གསུང་རབ་ང་གསུམ་གྱི་གནས་ཚུལ་བཀོད་ཡོད།

ཆེས་དཀོན་པའི་གསུང་རབ་རྣམས་ཀྱི་རྩ་བའི་མ་དཔེ། ༤༩ - ༦༩

འགོ་བརྗོད་འདིའི་འོག་དུས་རབ་བཅུ་བདུན་པའི་ནང་གལ་ཆེའི་གསུང་རབ་ལག་ཁྲིས་མ་ ༨༣ ཀྱི་གནས་ཚུལ་བཀོད་ཡོད་ལ་སྐབས་འདིར་ལག་ཁྲིས་གསུང་རབ་གཞན་ ༦༦ གི་གནས་ཚུལ་འཁོད་ཡོད་པ་དག་ལས་བོད་གྱུར་ཐོག་རྟེད་རྒྱུ་ཡོད་པའི་གསུང་རབ་འགའ་ཞིག་གི་གནས་ཚུལ་ཡང་འཁོད་ཡོད།

ཆོས་དྲུག་གི་སྙི་ནས་མཆོག་གི་བདེན་པ་མངོན་དུ་གྱུར་ཚུལ། ༧༠ - ༧༦

དུས་རབ་ ༡༧ པའི་ནང་ན་རོ་པའི་གདམས་མོའི་རྣལ་འབྱོར་གྱི་མཆོག་གི་སྒྲུབ་ཐབས་གཙོ་བོ་ལྔའི་རྣམ་བཤད་ཞུས་ཡོད་པ་དེ་བཞིན་སྐབས་འདིར་ན་རོའི་ཆོས་དྲུག་གི་སྙི་ནས་མཆོག་གི་བདེན་པ་མངོན་དུ་གྱུར་ཚུལ་གྱི་རྣམ་བཤད་བྱས་ཡོད།

སྒྲུབ་པ་པོས་ཆོས་དྲུག་ཟབ་མོ་འདི་དག་གི་གདམས་ངག་སྒྲུབ་པར་བྱེད་པ་ན་དེ་ཉིད་རང་གི་ཉམས་སྣང་བདེ་བ་ཙམ་གྱིས་ནམ་ཡང་ཚོག་པར་མི་འཛིན་པར་རྩོལ་འདུན་ལྷག་པར་བསྐྱེད་དེ་རང་གི་ཚེ་མཇུག་བར་སྒྲུབ་ཐབས་འདི་ལ་གོམས་པར་བྱེད་པ་དེའི་འབྲས་བུར་སྒྲུབ་པ་པོར་རང་གིས་སྒྲུབ་པ་བྱེད་རྒྱུན་དེ་རང་རིང་ལ་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པའི་དངོས་གྲུབ་རྣམས་རྙེད་ཅིང་མཆོག་གི་བདེན་པ་ (སངས་རྒྱས་གོ་འཕང་) མངོན་དུ་བྱེད་དོ།།

རིག་པ་འོད་གསལ། – མུ་མེད་གཏིང་ཡངས། – གཉིས་སུ་མེད་པ་ཉིད།

སྔགས་ཀྱི་འཇུག་ངོགས་གསར་པ། ༧༧ - ༡༣༠

“རྒྱུད་”ཅེས་པའི་ཚིག་དོན་ནི་ཐགས་ཁྲི་དང་མཚོན་དོན་གྱིས་བཤད་ན་མི་ཆེ་ཞིག་ཡོངས་སུ་རྫོགས་པའི་ཚུལ་གྱིས་འཐག་པ་ལ་གོ། ཚིག་འདིས་སྔགས་གཞུང་གི་བརྗོད་བྱ་རྟོག་གེ་ལ་མ་ལྟོས་པར་ཉམས་མྱོང་ལ་བརྟེན་པ་ཡིན་པར་བསྟན། དེས་ན་གཞུང་དེ་དག་གིས་ནང་གི་འཇིག་རྟེན་གྱི་ལམ་སྟོན་པར་བྱེད། རྩ་བའི་ནང་གི་འཇིག་རྟེན་འདི་ནི་སེམས་ཅན་གྱི་རྒྱུད་ལ་སྔོན་ནས་གདོད་མ་ཉིད་ནས་གནས་ཡོད། འདིའི་ཐད་སློབ་དཔོན་པདྨ་འབྱུང་གནས་ཀྱིས་མཛད་པའི་ (ཡང་ན་དེ་ལྟར་འདོད་པའི་) གསུང་རྩོམ་ཁག་ཆེས་ཐུན་མོང་མ་ཡིན་པ་ཡིན། སྒྲུབ་པ་པོར་ཇི་ལྟར་ཡང་དག་པར་གྱུར་པའི་ཡེ་ཤེས་བསྐྱེས་པ་དེས་ནི་ནུས་རྩལ་ལས་མངོན་པར་གསལ་བའི་ངོ་སྤྲོད་ཀྱི་ཚུལ་གྱིས་ཕྱི་དངོས་པོ་དང་ནང་སེམས་ཀྱི་སྲིད་པ་ནས་གནས་ལུགས་དོན་གྱི་སྙིང་པོའི་བར་འདྲེན་ཐུབ་པ་ཡིན། དེས་ན་ཉམས་ལེན་བྱེད་པ་པོས་སེམས་མེད་བེམ་པོའི་བདག་ཉིད་ང་ཡིར་འཛིན་པའི་བློ་སྦྱབས་དོག་པོར་བརྟེན་པའི་རང་གི་ཁྲུལ་པའི་འཛིན་པ་བཅོམ་དགོས། དེ་དག་གཞོམ་ཚུལ་ནི་སློབ་དཔོན་པདྨ་འབྱུང་གནས་ཀྱི་གསུང་རྩོམ་ཁག་ཏུ་ཟློས་གར་གྱི་ངང་ཚུལ་གྱིས་བསྟན་པར་མཛད་པ་སྟེ། ངར་འཛིན་རྒྱལ་པོའི་ཕོ་བྲང་བསྒྲིག་ཅིང་བློས་བཏགས་ཀྱི་རྟོག་ཚོགས་དུར་ཁྲུང་དུ་སྲིད་དགོས། གཞོམ་ཚུལ་འདི་དག་ཟློས་གར་འཁྲབ་སྟེགས་དང་འདྲ་བ་ཡིན། ཕྱིའི་ཉི་མ་དང་ཟླ་བ་ནི་ནང་གི་སེམས་ཉིད་གསལ་དངས་ཀྱི་བརྡ་ཡིན་པས་སྒྲུབ་པ་པོའི་ལམ་སྟོན་པ་པོ་ཡིན། སྒྲུབ་པ་པོའི་རང་སྣང་ཆོས་དབྱིངས་དབྱེར་མེད་ཁྱད་པར་ཅན་ནི་གཉིས་མེད་གཏིང་མཐའ་ཡས་པ་ཡིན། མཐའ་ལས་འདས་པ་འདི་ཉིད་ཉམས་རྟོགས་ངར་ཤུགས་སྐྱིད་པའི་གནས་དང་། ཡབ་ཡུམ་སྦྲས་བཅས་དབྱེར་མེད་ནི་གནས་ལུགས་དོན་གྱི་སྙིང་པོའི་བརྡའ་ཡིན་ནོ། །

སིཧྣལིའི་གནས་བརྟན་སྡེ་པར་སྔགས་ཀྱི་སྒྲ་བརྙན། ༡༣༡ - ༡༨༠

འདས་པའི་ལོ་གཉིས་སྟོང་རིང་ནས་ཤྲཱི་ལང་ཀ་ནི་ནང་པའི་གནས་བརྟན་སྡེ་པའི་བསྟི་གནས་ཞིག་ཡིན། ཡུལ་ལྗོངས་དེའི་ཆོས་འབྱུང་རྣམས་སུ་དུས་ཡུན་རིང་མོ་ཞིག་ཐེག་པ་ཆེན་པོའི་ཤན་ཐེབས་པའི་དུས་རབས་ཀྱང་བྱུང་ཡོད་པར་གསལ། འོན་ཀྱང་ཡུལ་དེའི་ནང་པའི་ཆོས་སུ་སྔགས་ཀྱི་ཤན་ཐེབས་ཚུལ་གསལ་ཐུབ་པའི་ཆ་ཤས་ཉུང་ངུ་ཙམ་ལས་མ་མཆིས། དེ་ལྟ་ནའང་“པི་རིད་” ཞེས་པའི་ “ལེགས་བསྲུངས་”ཀྱི་མདོ་ལྟགས་སྒྲིག་གནང་མཁན་དགེ་སློང་རྣམས་ཀྱི་སྤྱོད་བབ་ལ་ཕལ་ཆེར་སྔགས་ཀྱི་ཤན་ཐེབས་ཡོད་པར་སྣང་། བྲིས་རྩོམ་འདིའི་ནང་རྩོམ་པ་པོས་“པི་རིད་”སྒྲིག་པའི་ཆོས་ཚུལ་དང་“པི་རིད་པོད་”ཡི་ལས་ཚིག་བསྡུས་པའི་གསུང་རྩོམ་གྱི་གྲུབ་མཐའི་གླེང་གཞི་དང་། དེའི་སྦྱོར་བ། དེ་བཞིན་ལས་ཚིག་གི་ལྷན་ཐབས་སུ་གྱུར་པའི་རྒྱས་མངའ་ཆུང་བའི་གསུང་རབ་ཛིནཔཉྫརཡ་(རྒྱལ་བའི་སྙེ་མོ་”?)ཡི་དཔྱད་པ་བྱས་འདུག རྩོམ་པ་པོས་རྒྱུད་ཞེས་པའི་ཚིག་གི་བཤད་པ་བྱེད་ཅིང་ཛིནཔཉྫརཡའི་བརྗོད་བྱའི་སྐོར་ལ་འཕགས་བོད་ཀྱི་རྒྱུད་གཞུང་རྣམས་སུ་རྙེད་པ་དག་ལ་རིགས་འདྲའི་ཚུལ་གྱིས་མཚུངས་བསྡུར་བྱས་འདུག སྤྱིར་སྣངས་ཛིནཔཉྫརཡའི་གསུང་རབ་ནང་རྒྱུད་ཡིན་སྐད་ཀྱི་དུམ་བུའི་རྩ་བའི་ཁུངས་ངེས་མེད་ལགས་ཀྱང་གསུང་རབ་འདི་རྒྱུད་ཚིག་གིས་ལེགས་པར་བཅིང་བའི་བཤད་པ་དང་ཉེ་བར་བསྙེགས་ཐུབ་པ་ཡིན་ཞེས་བརྗོད་དུ་རུང་ངོ་།།

སྔགས་ཀྱི་ཐེག་པའི་སྲོལ་རྒྱུན་ནང་ཡོད་པའི་རིགས་ཀྱི་ལྷའི་ཚུལ་ལུགས།

༡༨༡ - ༡༥༣

སྔགས་ཀྱི་ཐེག་པའི་རྣལ་འབྱོར་གྱི་ཚུལ་ནི་རིགས་ཀྱི་ལྷའི་ཚུལ་ལུགས་ལ་བརྟེན་པ་ཞིག་ཡིན། ཚུལ་ལུགས་འདི་རྟུལ་གྱིས་གཡོགས་པའི་ཕྱོགས་མཐུན་གྱི་སེམས་ཚོགས་ཟིལ་གྱིས་ནོན་པ་དང་། རབ་ཏུ་བརྒྱན་པ། དེ་བཞིན་ཡོངས་སུ་བསྒྱུར་བར་བྱ་བའི་ཆེད་གལ་

ཆེ་བ་ཡིན། "ཀུལ་" ཞེས་པའི་ཚིག་ནི་ཀུལྱེ་ཅེས་པའི་བྱ་ཚིག་གི་བྱིངས་ལས་སྒྲུབ་པ་ཡིན། ཀུལ་བྱིངས་ཀྱི་དོན་བསྒྲང་བ་ལ་འཇུག ཐུགས་ཀྱི་ཐེག་པའི་རྣལ་འབྱོར་སྒོམ་ཚུལ་འཆད་སྐབས་ཚིག་འདི་ཐོག་མར་ལྷ་རྣམས་ཀྱི་དེ་ཉིད་ལྷ་ཕུང་པོ་ལྷ་ལ་སོགས་པས་ཚན་པར་དབྱེ་བ་དང་འབྲེལ་བར་འཇུག་པ་ཡིན། "ལྷ་"ཞེས་པའི་ཚིག་དོན་ནི་"ལུས་སུ་ལེགས་པར་བྱུང་བ་" སྣེ་ལུས་ནང་སྐྱེ་བ་གང་ཞིག་ཡིན། དོན་འདིས་ལྷ་ནི་ལུས་ཀྱི་ནང་དུ་སྒྲུབ་དགོས་པར་གོ་ཐུབ. ཐིག་ལེའམ་ཉིང་ཁུ་ལུས་ནང་དུ་གནས་པ་དེས་ན་སྒྲུབ་ཐབས་འདི་ཡིས་ལྷའི་དེ་ཉིད་ཀྱི་ཉམས་རྟོགས་མངོན་སུམ་དུ་བསྐྱེད་ཐུབ་པ་ཡིན། དེའི་རྗེས་སུ་སྒོམ་པ་པོས་རང་གི་ཁྲིམས་སྒོམ་ནང་མངོན་པར་བྱང་ཆུབ་པ་བཞི་དང་། ཕྱོགས་མཐུན་གྱི་སེམས་ཚོགས་བསྒྱུར་ཚུལ། དེ་བཞིན་རིགས་ཀྱི་ལྷའི་ཚུལ་ལུགས་སྣ་ཚོགས་ཀྱི་སྐོར་ལ་གླེང་མོལ་བྱས་འདུག །

ABSTRACT OF ARTICLES

Śrī-śāradāṣṭaka-stotram *1-2*

This is one of the unpublished *stotras* from the personal collection of the late Prof. Jagannath Upadhyaya. The collection of the Buddhist *stotras* in his possession was introduced in *Dhīḥ*, vol. I, pp. 42-63.

Mūlatantroktaḥ Pañcākārastavaḥ *3-4*

This *stotra* has been reproduced from a manuscript entitled *Kālacakrapūjāvidhi*, a xerox copy was secured from the Asha Archives, Kathamandu. This *stotra* occurs there by way of praise following the worship. The *Vimalaprabhā* on the fifth *Paṭala* of the *Kālacakratantra* quotes three out of the five verses of this *stotra*, saying: "as has been said in the *Pañcākārastava* in the *Mūlatantra*, by the first.... the third .... the fifth verse." The order of the three verses in the *Vimalaprabhā* is the same as found in the *Kālacakrapūjāvidhi*. We may infer therefore that the remaining two verses (i.e., the second and the fourth) available in the set of the verses quoted in the *Kālacakrapūjāvidhi* should also belong to the *Pañcākārastava* mentioned in the *Vimalaprabhā*. These verses are also found in the *Kālacakratantra's* fifth *Paṭala*.

Introduction to Rare Texts *5-18*

1. *Maṇḍalābhiṣekaḥ*
2. *Śrī-Kālacakrapūjāvidhiḥ*
3. *Sampūrṇacakrasaṁvarasamādhiḥ*
4. *Sañcāratantranibandhaḥ*
5. *Bhagavatīsvedāmbujātantrarājaḥ*
6. *Nānāsiddhopadeśaḥ* (The entire text has been reproduced here).

An Introduction to the Buddhist Tantric Literature *(Kālacakratantra)* *19-34*

In this series of articles in *Dhīḥ*, an attempt is being made to introduce the Buddhist tantric literature. The present article is belong to the same series. The article puts forth current theories regarding the *Kālacakratantra* and its preaching and gives information on the works on the tantra extant in the original Sanskrit as well as the lost texts. It also includes the bibliographical information on the research work done by modern scholars on the *Kālacakratantra* and allied subjects.

An Introduction to the Buddhist Tantric Literature *35-48*
[Guhyasamājatantra (Tibetan Texts)]

Under this title, the author had supplied in *Dhīḥ*, Vol. 16, the information on 78 works by various masters belonging to various Tibetan sects. Further, in the 17th Volume, he supplied the information on 51 other texts. Thus the total number of texts comes to 129. In the same order, the present article contains the information on 53 more texts which are as follows :

Bo-Doṅ-Phyogs-Las-rNam-rGyal, gSuṅ-ḥBum Collection:

1. 3 texts related to the commentaries on this tantra.
2. 31 texts related to *Sādhanopāya*
3. 4 texts relates to Sacrificial ritual
4. 12 texts related to the Utpattikrama
5. 2 texts related to the *Pratiṣṭhāvidhi*
6. 1 text informing the lineage of teachers.

The Source Material of Rare Texts *49-69*

In this series, an information on 83 important works was given in *Dhīḥ*, Vol. 17. This volume introduces 66 more texts. The Tibetan translations of some of these texts have also been referred to in the article.

The Realization of the Ultimate Truth through Six Yogas *70-76*

In the article published in *Dhīḥ*, Vol. 17, the five principal highest practices of the Caṇḍālī Yoga of Nāropā had been described. In this Volume, the realization of the Ultimate truth through the Six-limbed Yoga of Nāropā has been discussed.

When the practitioner performs the practice following the instructions into the six serious yogas, he is never content with the good experiences he meets with; on the contray he engages himself in the practice with increased efforts and faith, until the last moment of his life. As a result, the practitioner first attains the mundane and super-mundane *siddhis* and then realizes the ultimate Truth (i.e., the Buddhahood) in the course of his practice.

तीव्रता-अपरिमेयता एकमात्रता (तन्त्र के प्रति नूतन अभिगम) *77-120*

"तन्त्र" शब्द का वाच्यार्थ है "करघा" और लाक्षणिक अर्थ है "जीवित को परिपूर्ण रूप से बुनना" । इस शब्द से अभिधेय कृतियाँ तर्क की अपेक्षा अनुभूति पर आधारित हैं । इसी कारण वे कृतियाँ अन्तर्विश्व का मार्ग दिखलाती हैं । यह अन्तर्विश्व सत्त्व के भीतर पूर्णता के रूप में निहित है । वह पूर्णता वहाँ अनादि काल से पूर्वसत्ता मूलतया अवस्थित है । इस वाङ्मय में पद्मसम्भव द्वारा रचित (या ऐसी मानी गयी) कृतियाँ अनन्य साधारण हैं । साधक को जो यथाभूत ज्ञान प्राप्त होता है, वह सामर्थ्यशाली प्रतिभाओं में अभिव्यक्त साक्षात्कार द्वारा साधक को बाह्य/भौतिक और आन्तर/मानसिक सृष्टि से सर्जनशील गूढ तत्त्व तक ले जा सकता है । इसलिये साधक को अपनी भ्रान्त धारणाएं-जो जडात्मक मूर्तता और अहं संकोच पर आधारित हैं—विघटित करनी चाहिये । उसकी विधि पद्मसम्भव की कृतियाँ परम नाट्यमय शैली में दिखाती हैं । "राजा(अहंकार) के प्रासाद का निर्दहन", "विशीर्ण कल्पनाओं का दफनभूमि में निखातन" इस प्रकार की विधियाँ उस विघटन के नाट्य का मंच निर्माण करती हैं । सूर्य और चन्द्र ये अनुक्रमेण दीप्ति और ज्योतिर्मयता के प्रतीक हैं । वह साधक के पथप्रदर्शक हैं । साधक की अस्तित्वात्मक वास्तविकता एकात्मक और एकमात्रत्वेन अद्वितीय अपरिमेयता है । यह अपरिमेयता अनुभूति का तीव्र उत्पत्ति स्थान है । पितृ-मातृ-अपत्य की अभिन्नता इसी वास्तविकता की सूचक है ।

सिंहली थेरवाद में तान्त्रिक प्रतिध्वनि ***121-140***

गत दो हजार वर्षों से श्रीलंका थेरवाद बौद्ध संप्रदाय का केन्द्र है । उसके धार्मिक इतिहास में ऐसे भी दीर्घ कालखण्ड है जिनमें महायान का प्रभाव था । श्रीलंका के बौद्ध धर्म में ऐसा अंश अल्पमात्र है, जो तान्त्रिक प्रभाव प्रतिबिम्बित कर सके । तथापि "पिरित" नामक "संरक्षक" सुत्तों के पठन का भिक्षुओं का आचार संभवतः तन्त्र से प्रभावित है । प्रस्तुत निबन्ध में लेखक पिरित-पठन की धर्मविधि, "पिरित-पोता" के कर्मकाण्ड संहिता की रचना की सैद्धान्तिक पृष्ठभूमि और उस संहिता और कर्मकाण्ड के परिशिष्टभूत, अल्पज्ञात ग्रन्थ जिनपंजरय की परीक्षा करता है । लेखक "तन्त्र" शब्द की व्याख्या करता है और जिनपंजरय की विषय वस्तु की भारतीय और तिब्बती तन्त्रवाङ्मय में उपलब्ध तत्सदृश विधि से तुलना करता है । यद्यपि जिनपंजरय के तथाकथित तान्त्रिक अंश का मूलस्रोत अनिश्चित है, तथापि ऐसा कहा जा सकता है कि यह ग्रन्थ तन्त्र शब्द की सुबद्ध व्याख्या के निकटतम आ पहुँचता है ।

मन्त्रयान परम्परा की पद्धति में अन्तर्निहित कुलदेवता पद्धति ***141-152***

मन्त्रयान की योगपद्धति कुलदेवता पद्धति पर आधारित है । यह पद्धति धूमिल होने वाले सापेक्ष चित्तसंघात को अभिभूत, सुसज्ज और परिवर्तित करने के लिये आवश्यक होती है । "कुल" शब्द "कुल्यते" इस क्रियावाची धातु से सिद्ध हुआ है । "कुल्" धातु का अर्थ है "गिनना" । मन्त्रयान योगपद्धति के संदर्भ में यह शब्द प्रथमतः देवताओं का पंचतत्त्व, पंचस्कन्धों इत्यादि से वर्गीकरण करने के सम्बन्ध में प्रयुक्त किया गया है । "देवता" शब्द का अर्थ है "देहे सम्भवति" जो देह में उत्पन्न होती है । इस अर्थ से यह सूचित होता है कि देवता-साधना देह में करनी चाहिये । बिन्दु या सारतत्त्व देह में स्थित है । अतः इस साधना से दैवी तत्त्व की प्रत्यक्ष अनुभूति हो सकती है । लेखक अपने निबन्ध में आगे जाकर चार अभिसम्बोधियाँ, सापेक्ष चित्त संघात के परिवर्तन की विधि और कुलदेवता पद्धति के विभिन्न पहलुओं की चर्चा करता है ।

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